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THE THEOSOPHICAL SOCIETY

The principal aim and object of this Society is to form the **nucleus of a Universal Brotherhood of Humanity, without distinction** of race, creed, sex, caste or color. The subsidiary objects are: **The study of ancient** and modern religions, philosophies and sciences, **and the demonstration of the importance of such study**; and the investigation of the unexplained laws of nature and the psychical powers latent in man.

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NOTES AND COMMENTS

APRIL, 1917

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The Warfare between Good and Evil

THE world is the field of battle, where is waged ceaseless war between the powers of Good and Evil, the forces of Light and Darkness. If we believe that the world war is the incarnation of that perpetual combat, in which Righteousness and Holiness must overcome or be overcome, it behooves us "diligently to try and examine ourselves" at such an hour as this, when a nation which has hitherto kept aloof from the conflict is being drawn, not valorously and heroically, but timorously and reluctantly, into the vortex of conflict; it behooves us to look well into the purposes of the nations who are fighting; into the reasons which have kept this nation hitherto aloof; into the motives which may now lead it to take part in the conflict. For on the motive very largely depends the moral result to this nation, whether for enduring good or for lasting evil.

"This war was begun by a lie; it is being carried on by lies," said the one man in Germany who has dared to tell the truth, and who, for so daring, has been subjected to persecution and martyrdom, which do him honour; martyrdom accepted with a courage and heroism which is the one conspicuous point of light in that land of darkness and of evil. "Begun by a lie": by the lie that the war was planned and contrived, not by Germany, but by the nations that now oppose her, and first by England. The conspicuous truth is, that the war was willed and planned by Germany alone; that the writings of all her publicists, for the preceding decade prove this. One need cite only Bernhardi, whose books have been the gospel of his nation, and who, in his books, shows that he was thoroughly conversant with every plan and detail of the German scheme for Weltmacht, for world-dominion. Conversant, too, with the plan to begin the war with a lie. In *Germany and the Next War,* he said explicitly that it would be the task of German diplomacy "so to shuffle the

cards," that France or Russia should appear the aggressor; and thus, if possible, to break down the bond of defensive alliance between them. There is no way to "shuffle" cards so as to make them fall in a given way; what Bernhardi means is, to "stack" the cards, the trick of the swindler and the card-sharper. Germany, therefore, had planned in advance the campaign of lies, the treacherous trick of the swindler; and for rightly branding that trick, Liebknecht is now in prison.

"Begun by a lie; carried on by lies": Austria, noted through centuries for selling out her allies; Austria, whose modern history is a tale of treachery, as her earlier history is one of cruelty and tyranny, was made the cat's-paw; Germany played on her desire to conquer and subdue the Balkan Slavs, as Germany had connived, in 1908, in Austria's treacherous seizure of Bosnia-Herzegovina, thus making of the Berlin Treaty a "scrap of paper." And, when the Austrian Heir Apparent was assassinated, by Austrian subjects, in a town under Austrian dominion, this was made the pretext for sending to Serbia an outrageous ultimatum demanding for Austria the exercise of sovereign rights on Serbian soil, and thus in fact destroying the sovereignty of the Serbian nation. By a treacherous trick, this ultimatum was sent in such a way that the European Powers who were sincerely bent on peace had no time to protest, to mediate. And, as the crowning outrage, after Serbia had humiliated herself to the depths, by accepting to the full every essential condition of the Austrian ultimatum, nevertheless Austria declared that this was not enough, and immediately declared war against the little nation on her southern frontier, which had shrunk from no humiliation to prevent that war. The records of that negotiation are a part of history. They prove to demonstration that Austria was determined to attack Serbia, no matter what Serbia did or suffered. The whole negotiation was a lie, and should be branded as a lie.

Germany, in pursuance of her pre-announced plan to use the gambler's trick and treacherously to "stack the cards," now declares that England planned and brought about the war. What are the facts, once more proven to the hilt by the published documents: That on no less than six successive occasions, Sir Edward Grey, the British Foreign Minister, made proposals for mediation, for conciliation, to prevent the war; and that, on these six occasions, his offers met, in Germany, a dead wall of brute resistance. Sir Edward Grey went so far as to say that, if France or Russia refused any reasonable plan for peace, then England would withdraw her support from them, and would refuse to enter on their side any war that might ensue. More than that, Germany was convinced, even at the end of July, that England would not enter the war; so clearly did she see, in reality, that it was not England that wished or planned the war. The record is of such importance, that we think best to quote it here:

Speaking of August 4, 1914, Sir Edward Goschen, British Ambassador in Berlin, wrote thus to Sir Edward Grey: "I found the Chancellor" (Dr. von Bethmann-Hollweg) "very agitated. His Excellency at once began a harangue, which lasted for about twenty minutes. He said that the step taken by His Majesty's Government was terrible to a degree; just for a word—'neutrality,' a word which in war time had been so often disregarded—just for a *scrap of paper* Great Britain was going to make war on a kindred nation who desired nothing better than to be friends with her. All his efforts in that direction had been rendered useless by this last terrible step, and the policy to which, as I knew, he had devoted himself since his accession to office had tumbled down like a house of cards. What we had done was unthinkable; it was like striking a man from behind while he was fighting for his life against two assailants. He held Great Britain responsible for all the terrible events that might happen. . . ."

One sees here the terror of the criminal suddenly confronted by the detection, the impending punishment, of his crime. But one sees, even more clearly, the almost unconscious lying of a mind steeped in lies and habituated to lies. First, he had never had a grain of real friendliness towards England. What he had really done was to attempt, almost successfully, so to drug the conscience of England that England would acquiesce in the ruin of France, planned and predetermined by Germany. The second lie is, that Germany had been attacked by two assailants, France and Russia. We must remember the telling phrase about "stacking the cards." Even in his moment of terror, Bethmann-Hollweg ran true to form.

It may be well to establish the fact that this accusation of France and Russia was a lie and that Bethmann-Hollweg knew it. We have the proof from the lips of Herr von Jagow, the German Foreign Minister who, that same morning, had explained to Sir Edward Goschen "the reasons why the (German) Imperial Government had been obliged to take this step, namely, that they had to advance into France by the quickest and easiest way, so as to be able to get well ahead with their operations and endeavour to strike some decisive blow as early as possible. It was a matter of life and death for them, as if they had gone by the more southern route they could not have hoped, in view of the paucity of roads and the strength of the fortresses, to have got through without formidable opposition entailing great loss of time. This loss of time would have meant time gained by the Russians for bringing up their troops to the German frontier. . . ." This sufficiently nails the lie that Russia had attacked Germany. In point of fact, Germany hoped to capture Paris before such an attack could be made. Germany hypocritically pretended she had mobilized her army because she feared Russia would attack her on her eastern frontier. And, pretending to dread

Russia in the east, she actually moved her whole army to the west; pretending to dread Russia, she attacked—Belgium.

"Begun by a lie; carried on by lies": lies to Belgium, and concerning Belgium, also. A Note by the Belgian Minister for Foreign Affairs, dated August 3, 1914, says: "The German Government stated in their note of the 2nd August, 1914, that according to reliable information French forces intended to march on the Meuse viâ Givet and Namur, and that Belgium, in spite of the best intentions, would not be in a position to repulse, without assistance, an advance of French troops. The German Government, therefore, considered themselves compelled to anticipate this attack and to violate Belgian territory. . . ." This is the deliberate lie. The actual truth was told by Herr von Jagow, in the passage just cited: Germany intended to attack through Belgium precisely because she anticipated no French resistance there. The troops of France were elsewhere, on the line between Verdun and Switzerland, and Germany knew it. Germany in fact expected to reach Paris before France could render any effective resistance at all.

Let us put on record Belgium's answer, in a telegram by the Belgian Foreign Minister, dated August 3, 1914: "At 7 P. M. last night Germany presented a note proposing friendly neutrality. This entailed free passage through Belgian territory, while guaranteeing the maintenance of the independence of Belgium and of her possessions on the conclusion of peace, and threatened, in the event of refusal, to treat Belgium as an enemy. A time limit of twelve hours was allowed within which to reply.

"Our answer has been that this infringement of our neutrality would be a flagrant violation of international law. To accept the German proposal would be to sacrifice the honour of the nation. Conscious of her duty, Belgium is firmly resolved to repel any attack by all the means in her power."

How the frank brutality of this ultimatum tears to shreds the lying and hypocritical pretext that German troops were entering Belgium *to protect Belgium against France*. "Begun by a lie, and carried on by lies." The point is sufficiently proved.

Let us halt for a moment to consider this German faith in the power of lying. It is a part of that faith in organized brutality, and in the Teuton as the elect embodiment of that faith, which is the modern German gospel. For a century, her philosophers, her historians, her preachers have been preaching this poisonous doctrine in Germany to eager ears. "We hold," says Nietzsche, "that hardness, violence, slavery, danger—and in the heart, secrecy, stoicism, arts of temptation, and deviltry of all kinds,—that everything evil, terrible, tyrannical, wild-beastlike and serpentlike in man, contributes to the elevation of the species, 'man' . . .

One must resist all sentimental weakness: life in its essence is appropriation, injury, the overpowering of whatever is foreign to us and weaker than ourselves. . . ."

Again, in the passage which supremely voices the Teutonic gospel, Nietzsche thus writes of his ideal Germans: "Those very men are to the outside world, to things foreign and to foreign countries, little better than so many uncaged beasts of prey. Here they enjoy liberty from all social restraint, . . . they revert to the beast of prey's innocence of conscience, and become rejoicing monsters, who perhaps go on their way, after a hideous sequence of murder, conflagration, violation, torture, with as much gaiety and equanimity as if they had merely taken part in some student gambols. . . . Deep in the nature of all *these noble races* there lurks unmistakably the beast of prey, the *blond beast,* lustfully roving in search of booty and victory. From time to time the beast demands an outlet, an escape, a return to the wilderness. . . ."

Is it pretended that this is merely abstract? Listen to the application made of it by K. F. Wolff, the Pan-German leader, in September, 1914: "There are two kinds of races, master races and inferior races. Political rights belong to the master race alone, and can only be won by war. . . . It is unjust that a rapidly increasing master race should be struggling for room behind its own frontier, while a decadent inferior race can stretch its limbs at ease on the other side of that frontier. The inferior race should not be educated in the schools of the master race, nor should any school be established for it, nor should its language be employed in public. (If it rebel), it is necessary to use the most violent means to crush such insurrection,—and not to encumber the prisons afterward! Thus the conquerors can best work for the annihilation of the conquered, and break forever the prejudice which would claim for a beaten race any right to maintain its nationality or its native tongue. . . ."

Needless to point out that the "master race" in this infamous passage means the Germany of 1914; that the "inferior race" means France. It is one of the profound satisfactions of history to remember that, a few days later, the splendid armies of France broke the back of the German army at the Battle of the Marne. That was one of the great triumphs of righteousness and honour over the "blond beast," that was even then ravaging Belgium, carrying out to the letter the Nietzschean programme: "a hideous sequence of murder, conflagration, violation, torture"; though one may believe there was less of gaiety and equanimity after the Battle of the Marne.

We shall add one or two pages only to the record of the Blond Beast, from the deeds of the Austro-Hungarian armies in Serbia, as recorded by a neutral, Professor Reiss, of the University of Lausanne: "Powerful Austria-Hungary had for a long time made up her mind to

crush the little democratic Serbian people. . . . With this object the Austro-Hungarian Press, faithfully supported by the German Press, commenced a systematic campaign of slander against the Serbians. . . . But to prepare the public by means of the Press did not suffice to fill the soldiery with terror of Serbian barbarism. Accordingly the officers, both commissioned and non-commissioned, lost no opportunity of drilling into their soldiers the atrocities which it was alleged the Serbians committed on their prisoners. . . . The Austro-Hungarian soldiers, when they reached Serbian territory and found themselves in the presence of these people, who had always been described to them as barbarians, were afraid, and they probably committed their first cruelties through fear, so as not to be massacred themselves. But the sight of blood produced the effect I have often had occasion to observe; man becomes changed into a bloodthirsty animal. A real outburst of collective sadism took possession of these (Austro-Hungarian) troops. . . . Once the bloodthirsty and licentious animal was unloosed and set free by his superiors, the work of devastation was carried out by men who are fathers of families and probably gentle in their private life.

"The responsibility for these acts of cruelty does not rest then upon the soldiers in the ranks, victims of the wild beast instinct which lies dormant in every man, but on their superior officers. . . . What I have already written, as well as the statements of the Austro-Hungarian soldiers which I have published, show the *systematic preparation* for the massacres by officers of superior rank. . . ."

But perhaps this is too general, too abstract? Let us add a single concrete episode, from the record of the Prussians in Poland, and their bearing towards the Russian prisoners: "The street was full of them, thousands, driven along like dogs, taunted, beaten, if they fell down, kicked until they either got up or lay forever still; hungry, exhausted by the long retreat and the terrible battle. . . . My cook brought bread. . . . When Wanda and the cook reached the block, there was a wild rush for the bread; trembling hands reached out, only to be beaten down. One German took a piece from my little girl's hands, broke off little bits, throwing them into the air to see those starving men snatch at them and then hunt in the mud. . . . My little tender, sensitive child had a chunk of bread in her hand, in the act of reaching it to a prisoner, when Max, the Captain's orderly came up. Taking the bread from her hand he threw it in the mud, stamping on it. The poor hungry prisoner with a whimpering cry, stooped down, wildly searching, when Max raised his foot, and kicked him violently in the mouth. . . . The captured guns were being brought into the town with the Russians hitched to them, driven with blows through the icy slush of the streets, while the horses were led along beside them. . . . When the prisoners were working in the church after a long, hard morning, driven by blows, kicked on the

slightest provocation, as a part of the system, they were led out to sit in front of the church for a noon pause. I say 'noon pause' advisedly. Dinner-time it was not—for they were given no food! Dropping with fatigue, unhappy, dumb with misery! The townspeople were not allowed near them. Why, only the peculiar mental processes of the Prussian torturer knew."

We have said nothing, nor need we say anything, of the Armenian massacres, of the treacherous abuse of the hospitality of neutral lands, of the unatoned, unrepented *Lusitania* murders, of the thousand episodes of cruelty and bestiality, the deliberate desecration and destruction of churches, the bombardment of open towns by Zeppelins, the systematic torpedoing of hospital ships, the unbroken chain of lying which accompanied these outrages. All these things have been part of the common knowledge of mankind for months and years.

We may pass from these things to a matter of grave moment, closer to ourselves: the moral attitude of neutral nations in the face of these abominations; and not so much of those smaller neutrals, who, having their frontiers coterminous with Germany, knew that they were in imminent danger of the same fate, as of the one great neutral nation which, behind the backs of the Allies, knew itself to be secure against attack.

Did that security at least impart the courage to speak openly, to enter a manly protest against this calculated infamy, treachery, cruelty? The pages of history are written; they can be read. There are, it is true, extenuating circumstances. Forty or fifty thousand Americans, we are assured, are fighting, or have fallen fighting, in the ranks of the Allies. It is something to remember that. Many more, in the United States, have bravely protested against a national policy of cowardice and shame, hanging their heads in bitter humiliation, over the dishonour of a once great nation, which had in the past shown itself capable of heroic sacrifice. But, as for the Government of the nation, condoning, palliating, procrastinating, on the one hand; protesting with acrimonious punctilio on the other, there is but one phrase which seems an adequate criticism: "Woe unto you, scribes and Pharisees, hypocrites! . . . ye entered not in yourselves, and them that were entering in ye hindered. . . ."

Therefore, if now, at the eleventh hour, we find ourselves on the brink of the conflict, it behooves us diligently to try and examine ourselves, lest we enter into what is, in spiritual reality, a holy war, with no better or nobler motives than those which, for nearly three years, have kept us out. We are entering the war, we say, to defend the rights of humanity. Are we, in truth, concerned for the rights of humanity, or are we at last moved because our own skins are in danger? Is our motive really valorous defence of right, or is it but another phase of cowardice? We

were willing a few weeks ago, practically to sell out the cause of the Allies, by counselling a premature and traitorous peace, a "peace without victory"; our motive was then, palpably to the whole world, the desire to avoid possible loss and suffering to ourselves, no matter at what cost to the cause of humanity. Are our motives purer now? With the *Lusitania* dead still crying to heaven for justice, with the detestable enslavement of Belgian men and women at that very moment in full swing, we were willing dishonestly and hypocritically to protest that our relations with the assassins and slavedrivers "were never more cordial than now"; a sentence that not even our blood will now be able to wash from the tablets of history. Is our moral attitude manlier now? We are full of anger because of the revelation of a plot against a part of our territory, an intended intrigue with nations thought to be unfriendly to us. Is our indignation really against treachery because all treachery is infamous? Or is it solely because this particular act of treachery threatened some detriment to ourselves? To sum up: We have acted, through nearly three years, wholly from egotism gilded with pious platitudes, but in fact cowardly and shameful; are we acting solely from egotism still, without the least real conviction of spiritual law and moral right?

For two reasons we must find the answers to these questions; and, if they are adverse, we must, even at the eleventh hour, repent and purge our hearts, in contrition and shame. The first reason concerns ourselves. It is this: The world war is really the expression of a far greater war, the stupendous conflict between the armed spiritual powers of Good and Evil. It is not so much the German nation which is the enemy, as the deadly spiritual powers, into whose hands they have given themselves, body and soul, as willing instruments. And, the moment we enter the conflict, we come into the vortex of the most potent forces in the universe, forces "powerful and sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, a discerner of the thoughts and the intents of the heart. . . ."

We are a nation plethoric with wealth, as a calf fatted for the slaughter. If we enter the conflict now, not really convinced, but ready to play with it, perhaps ready to flatter ourselves that our aid is decisive and must bring victory, we shall invite drastic retribution, in no abstract and metaphysical sense, but in the form of armed invasion by Germany, the instant she is free, and we shall suffer the evils we condoned from cowardice when they were inflicted upon Belgium, when Germany comes here to kill the fatted calf. Nothing can give us even relative safety now but a whole-hearted, penitent, contrite adherence to the cause of holiness and honour, not for our skins' sake, but for the sake of holiness and honour. If we go into the war in a new phase of fear and egotism, no matter how eloquent our protestations be, we shall invoke a far-reaching and well-earned penalty.

There is another reason, and, it should be said, a graver one. If our motive be right and manly, our adherence to the cause of the Allies might yield some real help, though pitifully little because of our supine refusal to make ready for the fight. But if our motive be still impure, still soaked in hypocritical self-seeking, then we are a menace to the cause of righteousness, our adherence will threaten more harm than it will promise good. Our recent advocacy of a treacherous peace makes this very plain. We may be tempted to do the same thing again, as soon as we begin really to suffer. And that we shall suffer much, is now our only hope of purification. Therefore it is that those who have the cause of the Allies most at heart will, for a long time, view with grave apprehension our possible adherence to that cause; we are still far more a danger than an element of security.

But the riches of the spiritual world are great; the powers of holiness are very merciful. Therefore there is still room for hope, though not yet for sanguine hope, that the land of Lincoln may purge itself by repentant valour, and may enter the war somewhat less ignobly, passing through it, not without great suffering, yet not in the coward's way, not hypocritically, not ignominiously.

To be truly devout, we must not only do God's will, but we must do it cheerfully. People of ordinary goodness walk in God's way, but the devout run in it, and at length they almost fly therein.—St. Francis de Sales.

FRAGMENTS

I

Extracts from Letters of a Guru to His Chêla

"MY child, you have many things to learn, many things to remember; but whatever you forget or leave undone, bear this in mind: the unreality of material life, the reality of the spiritual. If you will do this, there can be no discord or confusion. Event will follow event in orderly progression, stedfast and eternal as the stars. The path of duty will be clear and lit; your courage to tread it always equal to the moment. Each portion of the mosaic will fit perfectly into the other. Follow the pattern, then you can make no mistake. We to whom you look for guidance must follow these same simple rules, along what seem to you the dizzy heights upon which we walk. There are for us vast problems, endless mysteries, baffling difficulties; and we have learned to meet them in just this way. All life is one: the Rule of life must, therefore, be one also, with varied degrees of expression. We alone enlarge the expression, and the Master acknowledges the enlargement when made.

"Yours can be no easy position, no easy task, nor would you have it so. Each step in fulfilling it, opens wider visions of usefulness and service,—tokens of growth, a deeper fellowship, a greater isolation.

"There is not much more for me to tell you, in this manner, of your own life, as you pass on to those portions of the Path around which the cloud-mists hover. More and more it must be silence and communion, intense communion . . . You will find new difficulties, new temptations, and the old ones under different forms. You must meet them all.

"Rub thinner the human vestment. Here is a parting of the ways. I make great demands . . ."

II

"Be strong in faith, be stedfast, be united; only so can you carry the torch you hold forward into the darkened world. When you consider this darkness, realize therefrom the amount of light which it behooves you to bring:—

"Knowledge to the ignorant;

"Strength to the weak;

"Purity to the impure;

"Wisdom to the foolish;

"Above all, to enkindle in those sunk in materialism and apathy the fire of aspiration, the hunger for spiritual things. These are great tasks, yet if the Wedge is to cleave its way through, they must be performed.

"Prepare for them by a perfect consecration,—only as we possess can we give. And these are the possessions which you must desire above all, that they may in time come to be possessed by all pure souls equally.

"Stand always on guard: watch."

III

"Do all things in love. Beware of personal feeling, of impatience, of all smallness or meanness. Preserve the widest charity. Do not be *against* any one or any thing (that were a negative attitude, and so at the best dangerous), but stand firmly, immovably, courageously for the highest principles you know, never losing your sweetness or calm. ("He that is not for me is against me.")

"Remember at every moment that you are a disciple, and are standing for discipleship; it must be proved and glorified in the eyes of men. Therefore move slowly and with care, giving fullest consideration to each step, to every opinion you form, to every word you utter. All must be worthy . . . . . .

"Success is not to be tested by results, but by the perfection with which from end to end you maintain inviolably the attitude—interior and exterior—of discipleship. If you can do that while fighting for my cause, and aid those with you so to do, *I* can do anything."

Cavé.

THE RELIGIOUS ORDERS

VI

THE CISTERCIANS BERNARD OF CLAIRVAUX SPIRITUAL LOVE

FOR a good half century, Francis of Assisi has been rather a modish saint. Matthew Arnold went voucher for him with the literary clan. Arnold's translation of the "Song to the Sun," and his incorporation of that song into the same essay which comments upon the Theocritan "Hymn to Apollo," as sung by the two diverting gossips, Gorgo and Praxinoë, gave a new thrill to the cultivators of culture, and assured St. Francis for ever after of cordial tolerance from polite society. The Arundel Art Club, among its other praiseworthy reproductions, brought out the Giotto scene of Francis preaching to the birds. Its quaint loveliness won the condescension of artistic folk. Contemporary painters have put Francis into new scenes; and thus he has become a protégé of art. Then came Monsieur Sabatier's biography of the saint, with the inference it made possible for Protestants to draw. This inference is: that Francis, throughout his whole life, was struggling against the Catholic Church, and was in open conflict with the Babylonish Bishop of Rome;—that is, Francis, like all other genuine saints, for that matter, was, in everything but in name, a stalwart Protestant, quite untainted by the idolatries and superstitions in which he was born. Through such varied appeals, a large part of the non-religious and non-Catholic public has been won to admiration of St. Francis.

It seems a miracle that St. Bernard has escaped a like faddish "run." Perhaps we owe the miracle to the ignorance of those who are esteemed leaders of thought and culture. Were the facts of his life commonly known outside of Catholic circles, they would surely have arrested the attention of those who constantly seek what is dramatic and picturesque. St. Bernard's dramatic career makes orthodox romance slink away into commonplace domesticity. If his actual deeds were incidents in a work of fiction, that work could only be condemned as very bad literary art—so unlikely they seem; our believing faculties are taxed by deeds that transcend the human plane, even when that plane is heightened by the colours of romance. Yet what St. Bernard did is fact—attested by responsible witnesses in records that the most skeptical cannot dispute. What is there in *Henry Esmond* or *Lorna Doone,* or any accredited romance, that equals the scene in the old church of Aquitaine? Bernard was celebrating Mass in the presence of a thronging congregation. The Duke of Aquitaine was among the worshippers—the Duke was opposed to Bernard's view in an ecclesiastical matter that concerned the political situation vitally. Bernard had been unable to change the Duke's opinion. Suddenly, at the moment of the Elevation, Bernard puts the Wafer back

on the altar, leaves the Sanctuary, and strides resolutely through the congregation to the Duke's side. The ducal men-at-arms are on guard. Bernard is only a monk—and is in his opponent's fortress. But unflinching and unabashed, he demands of this provincial ruler how long he will keep his King waiting.* The terrified Duke drops to his knees and promises everything—to escape Bernard's intolerable countenance. How very simple! but who would ever have thought such a thing, either in fact or in fiction. His very entrance into his career strains our faith—till we grow accustomed to his common round of prowess! A decimated group of Benedictine monks clinging to a forlorn cause—an Abbot and half a dozen monkish sons who persist in their effort to build up a spiritual center in the desolation of a marsh, aptly named *The Cistern.* All possible recruits are frightened off by the harassing desolation and by the austere observance of the Rule. "Out of the blue," comes a knocking at the gate; a youth of twenty-two asks admittance for himself and thirty comrades, his uncles, cousins and five brothers. Bernard accomplished the unheard-of-thing even in saints' annals,—he won over, at the very beginning, *those of his own household.*

Students of economic conditions are often unsparing in condemnation of monasticism. Its rule of celibacy, they say, is a menace to society. The seclusion, they continue, renders a man incapable. But, for strenuous activity and governmental suitability, what individuals of their own class can such students match with the monks whom they condemn? Bernard's mere routine was to provide for seven hundred sons—their bodily needs and their spiritual; and he provided amply. The unforeseen calls in addition were to manage the politics of all Europe—to choose the Pope, and, having chosen him, to establish him in Rome: to choose the Emperor, and to have him crowned—to keep the European state-coach in running condition. As private duties, he kept abreast with all the thought of the time, and maintained an encyclopedic correspondence with men and women of every social grade. Compared with the "hectic" lives of which we hear, colloquially, today, Bernard's activity would seem that of radium.

He was born in 1091. His father was a Burgundian Count. His mother had with great reluctance entered into the marriage state. In obedience to her parents, she surrendered her own wish for convent life, and turned the force of her desire and her disappointment into the training of her children,—not without lively hope, of course, that some spiritual attainment on their part might compensate her own thwarted craving. Her obedience gave to the world a new religious Order. Her six sons and her daughter took the monastic vows, and her husband, also, after her death, put on the monk's habit under the Abbacy of his own son. Truly a fruitful sacrifice, hers!

She died, just as her third son, Bernard, was entering the world, his formal studies completed, at nineteen. His conversion followed almost immediately. The conversion seems to have been an interior matter,

* *i. e.,* waiting to descend from Heaven into the Wafer.

wholly,—a recognition of the essential sinfulness of his nature, rather than a long struggle against crude out-breaking sins. The aristocratic standards of his family, and the consequent discipline given to the children, saved Bernard from the profligacy which Francis of Assisi's *bourgeois* family rather craved for its heir. There is a story that Bernard first became vividly aware of sexual impulses, shortly before his mother's death. His reaction to the temptation is characteristic. In indignation, he ran to a half-frozen pond, leaped in, and stood there, up to his neck in the icy water, until he was dragged out, half-frozen and half-drowned. The fact is likely, whether the story be authentic or not. His conversion is narrated as follows: "One day, while on his way to visit his brothers, who were with the Duke of Burgundy, at the siege of the Castle of Grancey, as he rode along, silently and in deep thought, the world with its perturbations and perpetual vicissitudes seemed to pass before him as a vain show, and suddenly a voice sounded in the depths of his heart—'Come to me all you that labor and are heavy laden, and I will refresh you; take my yoke upon you, and you shall find rest to your souls.' At these words a heavenly longing took possession of Bernard's heart, and thrilled him to the very marrow of his bones. He stopped at a church door, entered it, and, prostrate before the altar, he prayed with many tears, raising his eyes to heaven, and, in the words of a prophet, pouring out his heart like water before the face of the Lord. At that moment a deep calm fell upon his soul, the breath of God rekindled the lamp of his spiritual life, and Bernard, all on fire with love, consecrated himself for ever to God, and joyfully took upon him the yoke of Him who is meek and humble of heart."

The ascendancy which Bernard almost immediately acquired in his entire family circle is phenomenal. Even the saints, their records prove, made themselves too often intolerable bores, in their own families, when they first awoke to the religious call. It is related of a more modern French saint, Madame de Chantal, I think, that she got along much better with her family, after St. Francis de Sales became her spiritual director. He advised her to *pray twice as long as before,* and thus reduce the time she had formerly *talked* to her relatives. Within the space of two years, there gathered around Bernard thirty loyal converts. An uncle was his first adherent, a man, like most of those who followed Bernard, of wealth, and of social and military rank. Four brothers ended their worldly duties; even a sister-in-law, the eldest brother's young wife, was kindled by the holy flame; her bitter opposition to her husband's suggested course vapoured away, and she sent him off into spiritual warfare, with the same resolution and fortitude as into a battle "for King and Country." With her two babes, she entered a Benedictine convent, to find there the training suited for the consort of a spiritual warrior. The winning of the youngest brother, Nivard, reads like fairy chivalry. He was such a young lad, Bernard had not thought of him as a candidate. When the day of farewells came, and the five brothers were passing from

their ancestral castle, Nivard was playing in the court. Guido, the eldest, raised the lad to the parapet, in an impulse of affection and generosity, and pointing out forest and meadow said: "Little brother Nivard, all this will now be yours." The boy, at first, did not understand. Then, leaping away, indignantly, he exclaimed: "What, my brother! you take Heaven for yourselves and leave to me only earth. Nay, that division is not fair. I, too, must have Heaven." With that, Nivard sped away across the court, kissed his father's feet, as the father stood in grief and resentment over the disappointment of his worldly hopes, and then, quickly recrossing the courtyard in leaps, rushed through the gateway, joining the little flock of boy-lambs,—as the narrative with quaint charm describes it—that a shepherd lad of twenty-two was leading down the hill-side.

Bernard established his company of gentlemen in the provincial centre, Chatillon, for prayer, fasting, and spiritual reading. After six months, the citizens of the town, quite unable to understand or believe in the austere life led by this devout company, began to imagine and speak evil of its purpose; in appearance, the members of the band were still men of the world, since they had not put on any religious garb. Bernard then took his next step. He decided to seek admittance for his band into the most austere monastic centre of the neighbourhood—a monastery that applied so strictly and rigorously the old Rule of St. Benedict as to frighten away prospective postulants. This was Citeaux.

It is by rhetorical license that Citeaux, at the time of Bernard's entrance, is called a monastery. The word means *cistern,** and it was a cistern, rather than a monastery that Bernard entered. A wild marsh, hopeless from the agricultural point of view, had, for that reason, been presented, about 1099, to seven Benedictine monks who were seeking a seclusion in which they might carry out literally their Rule. The transformation that was made, in time, of that brambly marsh, should be an encouraging fact for all those who strive after discipleship. From what the world considered a hopeless beginning, from outcast land, the Cistercians became the most successful agriculturists of their centuries. In planting new colonies they did not seek ideal conditions, but unfavourable and hopeless situations such as that against which the founders so successfully contended. What other is the disciple's task than to make a fragrant garden from a heart of stones, outcast by selfishness and sin? Those first monks at Citeaux made little shelters for themselves of tree branches, and from the trees they built an oratory. For fifteen years they continued their efforts, seeing their small number (new adherents, in the early years, made their total, twenty-one) reduced by the plague, and without recruits to fill the vacant places.

The arrival of Bernard's company was a turn of tide. So many

* Citeaux comes in normal etymological procedure from Latin *cisterna* and *cista*. The old form was Cisteaux. The name of the Order, Cistercian, thus perpetuates the difficulties and hardships of the foundation period.

postulants now came to Citeaux that, after a period of enlargement, the Abbot began to send out little bands, twelve monks with an appointed Abbot, to colonize and cultivate other waste and worthless spots of France. In 1115, he selected Bernard as head of a new colony, and sent him off, with his brothers, uncle, and cousins to the number of twelve, to a desolation known as the Valley of Wormwood. It is this bitter valley of death that we now know as Clairvaux, Bright Valley (in old French, *claire val*).

Bernard was not twenty-five when elevated to the "teaching perch" as Abbot. The whole company had received but two years of discipline, making their vows in 1114. For all its ooze, Citeaux had been subjected for fifteen years to reclaiming efforts, whereas no tinge of bitterness had been removed from Wormwood Valley, when the colonists arrived there. Privations were severe. For food, they were reduced to what was called, by courtesy, "soup," made of beach leaves boiled with salt. At last the salt too was exhausted. Citeaux seemed, in comparison, a paradise, and the suffering monks implored Abbot Bernard to quit the wormwood and go back home to the marsh. The resolution which, in his boyish temptation, held him immovable in the frozen pond, held him here, also, until the bitterness of the valley was all washed away by the brightness that issued overflowing from his heart.

By the end of 1116, the continuance of Clairvaux seemed assured. No sooner had the first pioneer hardships ended, however, than a new trial came for the brave leader, a trial imposed by the kindness of friends. It brought its own compensations with it. Episcopal consecration was necessary for an abbot. Clairvaux Diocese being without a head, Bernard received his installation from a neighboring bishop, with whom he found himself at once, in a relation of intimate friendship. This was no less a person than William of Champeaux, the celebrated philosopher and scholar, and founder, in 1108, of the school of mystics at the Abbey of St. Victor, Paris* Bernard, like Ignatius Loyola at Manresa, had gone further in the matter of austerities than was deemed wise. He had declared, upon entering Citeaux, that nothing so much resembled death as sleep, and he had reduced sleeping, and also food, beyond a minimum. Mental anxiety during the pioneer year at Clairvaux, joined to physical privations, made his condition seem precarious. The Bishop perceived the state of matters, and, with affectionate anxiety over his new found friend, went to the central authority, the Abbot of Citeaux, with the request that Bernard be committed to his keeping for the space of one year. The request was granted. The Bishop had a small room constructed for Bernard, secluded from the monks' quarters; for twelve months, Bernard was relieved of all responsibility for conditions in the monastery. One unfortunate provision disturbs the heavenly seclusion of that cell. The Bishop procured a physician, and obtained from Ber-

* See article, "Richard of St. Victor" in the series on Early English Mystics, THEOSOPHICAL QUARTERLY, April, 1914.

nard a promise to obey the physician in all things. That physician went to work to build up his patient, requiring among other things that the invalided Abbot drink draughts of blood. Half-humorously, and half sorrowfully, Bernard exclaims: "Formerly, reasonable men obeyed me; now, as punishment for my sins I obey a man utterly unreasonable."

William of Champeaux, directly and indirectly, led Bernard into much of that activity outside the monastery which ended in his becoming the Dictator of Europe, the Generalissimo, of the States, as well as of the Papacy. It was natural that the Bishop should wish so flaming an individual to speak, to conduct "missions." Bernard's power could not escape recognition. Appeals came from all sides that were answered, both in person and by letter. It is thus that his letters were written, without regard to the tax that their necessary length became. It is these letters, and the biographies written by his early associates (which are the material of all subsequent biographies) that give so vivid a picture of the man and his times.

Bernard's success at Clairvaux, and the growth of other plants taken from the parent stock at Cîteaux, now made necessary some kind of organization that would provide for present management and future offshoots. In 1119, Stephen, the third Abbot of Cîteaux, called to conference the abbots of the monastic colonies he had sent out. The number of these was eleven. With Stephen presiding, certain provisions of government were adopted—for example, that there should be a conference of abbots every year at Cîteaux, which was to remain the central and supreme authority. It was not in the minds of these abbots that they were founding a new Order or even a *Reform* of the Benedictine. They thought they were making a *Return* to a true observance of St. Benedict's Rule. The constitution of the Order was made necessary by its growth. The differences between the Benedictine and Cistercian Orders are therefore accidental, not at all essential. The Cistercian Order is really the Benedictine in a new period of efflorescence. The white habit of the Cistercians, as seen in Filippino Lippi's painting of St. Bernard, is explained in more than one way. A reasonable explanation is that Alberic, the second abbot, saw no need to dye natural wool the conventional Benedictine black, and resolved to use it as it grew. The white habit later brought on the popular epithet for Cistercians—White Friars.

One would like to give due recognition to St. Bernard's co-founders —but for limits of space. Their names are less mentioned than his, because God called him to take a conspicuous part in the business of the world. They were men of valour. Perhaps the bare names may stand for honour due. Robert of Molesme, Alberic, Stephen Harding (an Englishman; it was he who admitted Bernard). All have been canonized.

Nine years after that first conference of abbots at Cîteaux, Bernard had part in launching an Order radically different from St. Benedict's. This was the Knights Templars. Bernard's part was that of counsellor.

After the first Crusade, several French Knights banded together for the purpose of giving greater security to pilgrims journeying to the Holy Land. They lived a community life in Jerusalem, with military discipline. Their establishment occupied the site of the old Temple. That explains their name. In 1128, they sent to Rome asking for official recognition and for a rule. The Pope referred them, as a French company, to a council of French Bishops. Bernard was called upon for aid. Whether he actually drew up the Templars' Rule and Vow is uncertain. Their military spirit was entirely akin to his own, since from beginning to end he is essentially a soldier.

From that date until his death in 1153, a period of twenty-five years, Bernard's life is filled with endless activities. He becomes, like St. Paul and George Fox, a journeyer up and down on the face of the earth. "Bright Valley" was a far-off heaven to which his face longingly turned as he moved from spot to spot amid the intrigues and quarrels of the world. The days of the cloister,—"a true paradise," he called it, were over. The matters in which he took so active and prominent a part were of great importance. Their consequences involved nations. Such a mass of historical detail is involved that a consideration of these movements, and the part taken by Bernard, is impossible. Yet they seem such petty tasks and accomplishments, if we say baldly: he ended a schism in the Church, by establishing the Pope, and he organized the second Crusade.

His relation with Abélard need not be so cursorily dismissed. Abélard has become a hero for the sentimental, by reason of the double tomb in Père Lachaise. Another class of dilettante admirers, a class that we must, unfortunately, call our "university class," sees in Abélard an apostle of reason and light; they are unsparing in denouncing Bernard as fanatic and bigot, a bitter persecutor of "the true light." The pretexts for warfare and dispute, Edmund Burke wrote, change with the decades. But the true causes remain essentially the same—namely, the wickedness and selfishness of individuals. St. Bernard's unswerving campaign to secure a condemnation of Abélard's doctrine, was part of the unending warfare of light against darkness. It was St. Bernard who championed light, not Abélard. Under all those dead past names and points of dispute, two opposing forces are discerned—rationalism and spirituality. It is probable that Abélard did not foresee the materialism and anarchy that would later join forces with his rationalism. His blindness to consequences does not excuse him; it is proof of his folly. St. Bernard clearly foresaw in the practical sphere of political and social relations the fatal results of Abélard's metaphysical speculation. And the moment the snake uplifted its head on that political plane, Bernard's vigilance, ready for a spring, discerned it, and gave battle. Arnold of Brescia, the premature French Revolutionist of the twelfth century, was the practical manifestation of Abélard's philosophy. Bernard was as resolute to extirpate

Arnold's party as to secure Abélard's condemnation; and he took no neutral, half-way measures. The social levelling that Arnold put in practice was maleficent, making for the death of his own soul, and thwarting the spiritual development of individuals and communities. Bernard did not hesitate between spiritual and physical death. He demanded an end of anarchy by the execution of Arnold. "I would that Arnold's doctrine were as sound as his life is austere. He is a man who eats not, drinks not, thirsts not, but, like the devil, for the blood of souls: he is of the number of those of whom the apostle speaks, who have the form of godliness, without its spirit; of those, concerning whom the Lord Himself said: 'They shall come to you in sheep's clothing; but inwardly they are ravening wolves.' Wheresoever this man hath dwelt, he hath left such frightful traces of his sojourning that he hath never dared to appear there again. His own country agitated by his presence, has been constrained to banish him. Exiled from France, he maintains, among your people the errors of Abélard, with a heat and an obstinacy surpassing that of his master. Alas! if Holy Scripture would have us 'take the little foxes, which waste the vineyard of the Lord,' far more ought we to bind and chain a cruel wolf, ready to fall upon the fold of Jesus Christ."

The struggle against Abélard came to a very dramatic climax. Notwithstanding the magnetic and moral power of which Bernard must have been aware, by reason of the many successful issues of his policy, he was most diffident, and came unwillingly to the ordeal of face-to-face discussion of the disputed points. Abélard was almost a professional debater—skilled in the technique of argument. He was brilliant and popular. He shone with the glamour of romance. It was self-confidence, perhaps, that prompted the challenge to Bernard—a public discussion in presence of the Bishops. After refusing the challenge ("my adversary is a veteran warrior, I am but a child"), Bernard finally accepted, and came to the assembly, at Sens: "I was obliged to yield to the entreaties of my friends. They saw, in fact, that every one was preparing for this conference as for a kind of public spectacle, and they feared lest my absence should be a stumbling-block to the weak, and an occasion of triumph to error. I went thither, therefore, though reluctantly, and with tears in my eyes, without any other preparation than that recommended in the Gospel: 'Do not meditate beforehand what you shall answer; it shall be given you in the same hour'; and those other words, 'The Lord is my helper, what shall I fear?'" Bernard spoke first. The brilliant metaphysician was dumfounded at his earnestness and power. The wiles of technique were powerless against simplicity. Abélard, his weapons all untempered, could only appeal to the Pope. Official condemnation was prompt.

Abélard's admirers remain silent about his retraction. They would like to rank him with Galileo and other martyrs. They cannot understand that his repentance may have been the one sincere act of his life. Nothing like persecution or torture was brought to bear upon him. He was already a monk. He sought an asylum at Cluny, just then in a

condition of reflorescence, under a wise abbot,—its last. That abbot, a friend of Bernard's, brought Abélard to the point of purging from his system all resentment and vindictiveness against his opponent. He met Bernard privately to give expression to cordial and friendly regard. He died at Cluny, professing clear recognition of his errors, and sincere regret for his pride and self-delusion. There is a sentence at the end of Bourget's *Démon du Midi* that these two thinkers, both monks, seem to illustrate. Bourget writes in conclusion: "Cet enseignement, c'est qu'il faut vivre comme on pense, sinon, tôt on tard, on finit par penser comme on a vécu." Is the philosophical system of each man incipient, Bernard's, in the frozen pond incident, and Abélard's, in the unlawful relation with Héloïse?

In the *Paradiso,* St. Bernard is assigned the task of instructing the spiritual traveller, at the very end of the journey—after the withdrawal of Beatrice (St. Thomas Aquinas, St. Dominic, St. Peter and St. John talk with the pilgrim in the earlier part of the celestial realm) ; St. Bernard comes in at the close, and prepares Dante for the final vision of Deity. No more credence can be maintained for this ranking, than a poet's authority wins with individual readers. It is suggestive, however, in an endeavour to characterize St. Bernard's particular note in the large harmony of the Saints. That note seems to be spiritual love. His method of cultivating and developing that individual note seems clearly indicated in his writings.

At the time of his conversion and the beginning of his discipleship, he experienced the dryness of heart which attacks small and great in the spiritual life. "I am not ashamed to confess," he said later, "that often, and particularly at the commencement of my conversion, I experienced extreme coldness and hardness of heart. I sought after Him whom in my soul I was desirous to love, who was able to restore warmth and life to my frozen heart; but no one came to my help to dissolve the icy torpor of my spiritual senses, and to bring on the warmth and fruitfulness of the spring. And thus my soul remained untouched and powerless, a prey to hard and hopeless depression and dull discontent. Who is able to abide this frost?" Meditation on the Passion seems to have brought Bernard out of the *Arabia deserta* of the spiritual world. He describes, as follows, the fruit of such meditation. "From the first beginning of my conversion, seeing myself to be wanting in all virtues, I took to myself this bundle of myrrh made up of all my Saviour's bitter sufferings, of the privations He endured in His infancy, the toils He underwent in His ministry, the weariness He suffered in His journeyings, His watching in prayer, His fasting and temptation, His tears of compassion, the snares laid to catch Him in His words, His perils among false brethren, the insults, the blows, the mockeries, the nails, the sorrows, in short, of all kinds which He endured for the salvation of men. I have found wisdom to consist in meditation upon these things, and I have discovered that here alone is the perfection of justice, the fulness of wisdom, the riches of

salvation, and the abundance of merit; here is that which raises me in depression, moderates me in success, and makes me to walk safely in the royal road between the goods and the evils of this life, removing, on each side, the perils which threaten my way. Therefore, also, it is that I have these things always in my mouth as you know, and that I have them always in my heart, as God knows; they are ever on my pen as all men may see; and the most sublime philosophy, which I have in this world, is to know Jesus, and Jesus crucified."

The next step in his development is marked in 1128, when he was commenting daily at Clairvaux, for the benefit of his monks, upon *Solomon's Song,* a little known book of the Old Testament, much admired, for its erotic imagery by such modern men as Rossetti (D. G.) and Swinburne. Some of the monks wrote down what they remembered of their Abbot's comments. It is these memory notes of his disciples that are included in editions of Bernard's works as his sermons on the Canticle. One of the old chroniclers, William of Thierry, visited the monastery at this period, and has left a vivid account of what he saw and heard there: "He explained to me at this time many things in the Canticle of Canticles; but he expounded only its moral and practical sense, without speaking of the more profound mysteries which are contained in this sacred book, because I desired him and entreated him to do so; and, fearing that what he said should escape my memory, I wrote every day whatever God had engraven on my mind, so that I could remember it. He communicated to me, with unequalled kindness and with perfect freedom, all the lights which he had received from grace and acquired by experience; and he took pains to make me understand many things of which I was ignorant, and which can only be known by the practice of divine love."

Bernard's keen discernment (at times it seems prophetic of future events) was aware of the erotic possibilities in the Canticle, and he therefore cautioned against its use by the profane and impure. "We must consider the expressions of the Canticle of Canticles less than the affections. Love speaks in all; and if any one would understand what we are saying, he must love. It is in vain that he who loves not, approaches to listen to the words we read; for these burning words will never be comprehended by a heart of ice. It demands chaste ears, and when you think of the two lovers, do not picture to yourself a man and a woman, but the Word and the soul." The marriage bond of the Canticle was for Bernard, as for most of the religious Orders, a symbol of the Soul's final union with God. He was careful to discriminate between the union of man with God and such unity as exists in the Holy Trinity. "The union of man with God consists not in confusion of natures, but in the conformity of wills. Between the three Divine Persons, there is unity of essence and of substance; between the Soul and God there is unity of affection and of sentiment." Dante did not create or imagine in Bernard that characteristic which fitted Bernard for the last great task of the *Divine Comedy,*—to unite man with God by love. It may easily be objected that

Benedict, Francis and others reached that end and reached it through love. But it will be readily conceded, I think, that with Benedict, Obedience is the more characteristic method to the goal, and with Francis of Assisi, Poverty.

The Cistercian houses are all dedicated to the Blessed Virgin. She is said to have appeared to the second Abbot at Citeaux. Bernard may have seen in her protection a defence against slanderous misinterpretation of his teaching about spiritual love. His letters, and the legends that have gathered around him, do not justify the impression that Clairvaux was a favourite resort of the Virgin's. The celebrated Jongleur de Notre-Dame legend has Clairvaux for its *mise-en-scène;* but its period is a hundred and fifty years after Bernard's death.

Bernard died in 1153, leaving in his own abbey seven hundred monks. The total number of monasteries that had grown up, subject to the jurisdiction of Citeaux was one hundred and sixty. Of Cistercian houses in Britain, Melrose Abbey and Tintern Abbey are celebrated through their literary association with Scott and with Wordsworth. Bernard's own abbey is now a government prison. One would think that mere antiquarian interest would preserve so holy a spot from such desecration.

SPENCER MONTAGUE.

Every duty we omit obscures some truth we should have known.

JOHN RUSKIN.

EASTERN AND WESTERN PSYCHOLOGY

II

The Planes of Consciousness

IN the Notes and Comments in the January number of the Theosophical Quarterly, an effort was made to apply the Theosophic method to psychology, by bringing together certain soul-records of the East and West; the present essay is an attempt to carry this study more into detail. At the beginning of the Notes and Comments, it was made clear, by quotations from *The Ocean of Theosophy,* that the subject of consideration was not that "psychology without a soul," which is really an illogical and incomplete outgrowth of physiology, but rather the genuine "science of the soul," which seeks to know, and reverently to study, the actual experience of the soul itself, the conditions of spiritual consciousness, as they manifest themselves in the inner world of being, in the expanding life of the soul. In reality, the whole of religion, all spiritual life, is contained in these higher states of consciousness; and an understanding of religion, of the supreme logicalness and reasonableness of religion, must rest on some understanding of these states of consciousness. But it stands to reason that the only knowledge of them which is real, and therefore true, must be based, not on speculation, but on experience, on the actual entering and tasting of these states of consciousness; just as the only knowledge of the powers of vision or audition which amounts to anything at all is gained, not by argument and speculation, but by seeing and hearing.

If, then, religion and spiritual life be "all a matter of our states of consciousness," what are we to say of religious practices and observances, of worship and conduct, of the whole system of devotional life? The answer seems to be quite simple and direct: All observances and practices, all acts of devotion and worship, are preparations and means for entering, experiencing and understanding the states of spiritual consciousness. All purifications, for example, are means for putting off a lower state of consciousness, in order that we may enter a higher state of consciouness. And, since one of the dominant factors in that lower state of consciousness is separateness, self-centeredness, isolation of consciousness, much of the preparation for the higher consciousness of necessity consists in efforts to break down this isolation, this "being wrapped in self," whether by acts of self-sacrifice, or by worship in common: that is, by a common effort to enter a higher state of consciousness; or by the training of disciples in association with each other.

Two cautions would seem to be necessary at the outset. The first is this: Consciousness invariably involves will, the active and definite exercise of the will. Where the will is in abeyance, as in mental drifting and dreaming, in nebulous and negative conditions, this invariably means a definite sinking or dying of consciousness. A state of consciousness has been reached; if we try to rest in it in a negative and nebulous way, we are not really resting in it at all, but sinking below it into a lower state, and this means death. A sound study of natural life, of biology, shows this: living beings hold their own only by ceaseless effort and vigilance; a relaxation of vigilance means a surrender to the enemy, and the enemies of life, whether natural or spiritual, are everywhere and always on the alert. Any natural form which has surrendered its powers of self-defence, for example, the wingless birds of New Zealand, is in immediate danger of extinction as soon as its artificial isolation is broken, let us say, by the coming of predatory animals; but even before this menace arises, that form has already begun to recede, to degenerate. It is so too with spiritual life; eternal vigilance is quite literally the price not so much of liberty, but of life itself.

But, while will is everywhere a part of consciousness, a part, without which consciousness is already dying, it is difficult to describe the activities of the will, while it is much easier to describe the content of the perceptive side of consciousness, and much of what is found in the spiritual books, especially those of the East, is somewhat prone to follow this natural bent: to lean too much on the description of the perceptive side, and to lay too little stress on the active side. We do the same thing constantly, in ordinary speech. We say, "I see that bird on the tree," but we do not say, what is nevertheless the case, "In order to see it, I must use uninterrupted effort to direct my sight, to focus it, to concentrate the visual sense on it." The instant the will, the effort of attention, lapses, we in fact cease to see. The will has to be used perpetually. But, as we have said, the Eastern books, especially those of later date, tend to lay too little stress on the will-side of consciousness. We shall have to be on guard against this.

This is the first caution. The second concerns the mind, or, perhaps one should say, that part of the mind which occupies itself with argument; for convenience, the lower mind. The French philosopher Bergson has done admirable work at this point; he has made it clear that the lower, argumentative mind was, as a matter of history, evolved to deal with matter and with the processes of matter of a certain kind and range; and that this mind, therefore, just so far as it is a good instrument for that purpose, is a bad instrument for dealing with things above that layer of matter; therefore he lays great stress on "intuition," the perceptive faculty which is by nature fitted to deal with the things above that layer of matter, and the whole of his spiritual interpretation of life is based on the use of this higher perceptive faculty, the "intuition."

But the lower, argumentative mind has been exceedingly busy for many millenniums, in the long and arduous task of mastering matter and material conditions. Not only has it made enormous conquests here, but it has gained enormous confidence in itself in the process, nay, an overweening consciousness. And it is far from easy to persuade it that it has its limitations; that, for the next layer of consciousness, of life-experience, for the perception of spiritual things, it is hardly fitted at all, and must constantly subordinate itself to the spiritual faculty, to "intuition." The word "bumptious" is not often used in the consideration of these high topics; yet "bumptious," "self-assertive," is exactly the word to express this quality of the lower mind; a tendency naturally arising from its long success in dealing with the lower, material order of life; yet a formidable barrier, when the time comes to enter the plane of life which lies directly above the material life. One may say that the whole literature of negative materialism, of rationalism so-called—for it is not really rational or logical—simply illustrates this one tendency of the mind. And, as a practical lesson, we must be constantly on guard against this same tendency, realising that its long life, its manifold successes in its own field, have given it a tremendous tendency to run forward, in virtue of that momentum, and to assert itself equally in the next field, for which it has no aptitude at all.

Perhaps we shall be justified in saying that the very clear perception of this limitation of the lower mind has been the motive which has led certain divisions of Christian thought—and notably certain teachers in the Roman Church—to put a practical ban on the lower argumentative mind; to insist on the surrender of private judgment, as a primary religious duty; to put forward, for acceptance, a ready-made system of thought. But this tendency, which has, as we have seen, a certain justification in the nature and origin of the lower mind, seems to have been carried too far, with rather damaging results.

The first of these detriments seems to be a practical divorce between the thought of that Church and the whole development of modern science, which is based in part on the argumentative mind and in part on intuition; with results almost disastrous to both parties: The whole trend of scientific thought has driven forward, practically without its religious lining, without spiritual inspiration, and has, therefore, tended to become materialistic; while the thought of the Church, taking an attitude of antagonism towards scientific development, has thereby suffered in its own growth, and has very largely cut itself off from the active thought, the free natural development of thinking men. For this reason, it would seem, the Roman Church has tended to become a Church of women, the spiritual life of men thereby suffering immensely, as, for example, in contemporary France.

A second detriment has been, that the Roman Church, and, to a less degree, other divisions of Christian thought, have cut themselves off from other great realms of the world's spirituality; have, perhaps un-

consciously, tended to take for granted that the spiritual experiences of other divisions of mankind are in essence illusory and false; that it is much better to neglect them altogether. This attitude is really an unconscious indictment of the justice and goodness of God, a denial of spiritual life to these other children of the Father. It is true that this view is not explicitly asserted; on the contrary, there is a theoretical acceptance of the possibility of salvation for the virtuous, unbaptised heathen, notably in the writings of Thomas Aquinas, and in the canonization, albeit unconscious, of Gautama Buddha by both the Eastern and the Western Church, under the name of Saint Josaphat, which is said to be a corruption of the title "Tathagata," "He who came as His Predecessors came." But in practice, the ignoring of the spiritual experience of the East is pretty complete. And it appears to be one of the fruits of the practical banning of the logical mind; this in turn being due to a genuine recognition of the supreme value of "intuition."

What is really needed, it would seem, is an understanding of the true relation between these two elements of our perceptive faculty; an understanding, first, that all of the Universe is from God; and, secondly, that the perceptive power in us, which meets the Universe, is likewise from God; is, indeed, invariably a ray of the Logos itself, in whatever field it operates. What is needed, therefore, is to establish the true relation between these different rays of the Logos.

It is of deep interest to note the method of Christ himself in this regard. In his actual teaching, we find two elements always present: the direct appeal made to the moral nature—that is, to the will, rightly operative—made by the direct inspiration of his presence, his personal power; and, second, the appeal to the natural mind, to lead and incite the mind to accept and further the impulse of the moral nature. Thus, in the Parables, which best represent the first stages of Christ's teaching, his method of approach, we find him always appealing to the natural mind and to the already existing content of the natural mind, by evoking natural observations, by calling up some scene or fact of nature certain to be present in the minds of those who were listening to him: "A sower went forth to sow"; or "A certain man made a great supper." Further, he chooses those aspects of natural life in which the process of natural law most visibly corresponds to the process of spiritual law, thereby leading through the natural mind up to the intuition; for example, "And he said, So is the kingdom of God, as if a man should cast seed into the ground; and should sleep, and rise night and day, and the seed should spring and grow up, he knoweth not how." There is a clear and fundamental recognition here that the Divine Law works harmoniously in the natural and spiritual worlds, and that there is an underlying unity in our perceptive power, as it operates in the natural and spiritual worlds. If this supremely wise leading had been fully followed, there never could have arisen any "Conflict between Science and Religion."

To unravel these tangled threads, there is but one means: the con-

sistent and wise application of the Theosophic Method. This will bring about, first, a mutual understanding and complete reconciliation between Science and Religion; next, a like understanding and reconciliation between the now divided, but really complementary regions of spiritual experience, and chiefly those of the East and the West. Immense mutual benefit will result, first, as between Science and Religion, and secondly as between the spiritual life of West and East, moral force and lucidity, will and consciousness, heat and light mutually enriching each other, and thus making possible an immense forward step in the spiritual life of all mankind.

We come back, therefore, after a somewhat long digression, to the fundamental question of the fields or planes of consciousness, which are the basis of all religious experience, and, with a right accompanying development of the will, of all religious and spiritual life. Here again it must be remembered that "the Universe is One"; that life is not in reality divided; that, when we speak of planes of consciousness, we do so for the sake of simplicity and lucidity, not because there are really hard and fast divisions. In exactly the same way we may speak of our consciousness today as being separate from our consciousness of yesterday and of tomorrow. But this is for simplicity only; in reality our consciousness is unbroken and continuous. If the consciousness, the feeling of "I," were ever completely blotted out, even for an instant, there is no conceivable way in which it could be revived or renewed. The lapse would be final. In reality, our consciousness stretches both forward and backward in an unbroken line.

Our consciousness likewise stretches upwards in an unbroken line, though the focus of consciousness rises and falls, and is, in general, at the lower end of the line; yet, were our consciousness not already established from eternity in the Highest—in its great Source, the Logos of God—there would be no hope for us; we could never conceivably rise to the consciousness of God. It is a question of raising thither the focus of consciousness, along a divine line which already exists. This would seem to be the meaning of the teaching of the Upanishads, that the divine Self in us, Atma, already is God.

The Upanishads divide our consciousness into four great planes or layers; but, as there is always overlapping and interpenetration, we may add the three intermediate regions, or realms of junction and interpenetration, thus making in all seven great planes of consciousness; each of these, we may suppose, is further divisible, for clearness, into four layers, or, counting the intermediate regions, into seven. Since the great Upanishads follow the four-fold division, we may well do the same, trying, later, to indicate the significance of the intermediate layers. We shall then try to show that exactly the same realms of consciousness, with exactly the same content, are quite clearly and consciously recognized in what we have agreed to call "Western psychology," the genuine experiences of the soul, recorded by those in the West who have gained spiritual

unfoldment; who have, in fact, entered these higher regions of consciousness in their own personal experience. One may say, perhaps, that "Mysticism" is in reality the entering of these higher realms of consciousness, with the means toward that entrance and the harvest there gathered.

The great Upanishads begin with the oneness of the Divine Consciousness, which they call "Brahma," literally "the Power which Expands." To this word is often prefixed "Param," "The Supreme," forming the phrase, "Param Brahma," "The Supreme Eternal," which has been anglicized as "Parabrahm," the Absolute. But, since the Absolute can, by its very definition, have neither parts nor relations, Brahma stands more generally for "God made manifest," God revealed in the spiritual and material world, in Nature and in the Soul, the Unity of the Divine Life. And Brahma is identical with Atma, the Divine Spirit. This Divine Spirit, the unity of all consciousness, is revealed in four great planes of consciousness, which are thus described in the Mandukya Upanishad:

"All is Brahma; Atma is Brahma; this Atma, universal Consciousness, has four degrees (literally: "has four feet"):

"(1) Standing in waking (jagarita), outwardly-perceiving, with seven members, with nineteen mouths, an eater of coarse elements, Vaishvanara ("vital fire"),—is the first foot.

"(2) Standing in dream (svapna), inwardly-perceiving, with seven members, with nineteen mouths, an eater of subtle elements, Taijasa ("the radiant"),—is the second foot.

"(3) Where, sinking to sleep, he desires no desire, beholds no dream, this is dreamless-consciousness (Sushupti). Standing in dreamlessness, become-one, a cloud of perceiving, blissful, an eater of bliss, having as its mouth pure-consciousness (chetas), Prajna ("inspiration"), —is the third foot.

"This is the Lord of all, this is the Knower of all, this is the Inner-compeller, this is the womb of all, for this is the forth-coming and withdrawal of beings.

"(4) Neither outwardly-perceiving, nor inwardly-perceiving, nor perceiving in both ways, nor a cloud of perceiving, nor perceiving nor not perceiving; unseen, incomprehensible, not to be grasped, without distinctive mark, unthinkable, unindicable, the essence of the idea of the one Atma, where manifestation has ceased, full of peace, benign, without a second (advaita),—this they think to be the fourth (chaturtha, turiya); this is Atma, this is to be known."

This passage may seem at first sight obscure, discouraging, enigmatic; but this is largely because of its extreme conciseness and condensation. In reality, it is marvellously complete, profound, full of meaning and of light. We shall try presently to expand and interpret it by other Upanishad and later Vedanta passages. But we can best approach its study, perhaps, by quoting a closely parallel passage from one of the great authorities of Christian mysticism, Saint Francis de Sales (*Of the Love of God*, chapter xii):

"Our reason, or soul, is the very temple of God, Who dwells therein. 'I sought Thee without,' Saint Augustine says, 'and found Thee not, because Thou wert within me.' So in this mystic temple there are three courts, or different degrees of reason. The first leads us by the experience of sense, the second by human knowledge, the third by faith, and beyond all these there is an eminent, supreme point of spiritual perception, which is not led by the light of reason or argument, but by a simple act of the will, through which the mind yields and submits to God's Truth and Will.

"Now, this culminating point of the soul or mind is aptly symbolised by the Sanctuary or Holy of Holies; for the Sanctuary had no windows whereby to admit light, and that mind needs no enlightening of words; all light entered by the door, and so into that mind faith alone enters, kindling like rays, the beauty and brightness of God's Good Pleasure; none entered save the High Priest, and this highest point of the soul is only approachable by a wide overpowering consciousness that the Divine Will must be loved and accepted, not here and there only, but in everything, general and special alike; when the High Priest entered he darkened the doorway by the fumes of his censor, and even so the soul is sometimes clouded by the renunciations of the soul, which cares not so much to define the beauty and goodness set forth as to embrace and worship them, and through absolute acceptance of God's Will to attain perfect union with Him."

It is not difficult to make out the general resemblance between this and the Upanishad passage. Both rest on the Divine Being. Both divide the soul's consciousness into four ascending degrees. The first degree, that of waking sense-consciousness, which the Upanishad calls jagarita or jagrat, the Christian mystic characterizes by "the experience of sense." The second degree, called by the Upanishad svapna, dreaming, that is, resting in mind-images, the Christian mystic defines as based on "human knowledge." The third degree, called by the Upanishad sushupti, blissful, inspiration, is based by the Christian mystic on "faith." The fourth, generally called in India turiya, (which simply means "the fourth,") has its essence, according to the Upanishad, in "the idea of Atma," the Divine Spirit; the Christian mystic bases it on realized oneness with the Divine Will.

While, for the sake of simplicity and clearness, the Upanishads often speak of these degrees of consciousness as naturally succeeding each other and unfolding as we go to sleep, so that from waking we pass to dreaming, from dreaming to dreamless sleep, from dreamless sleep to the pure consciousness of Atma, and while it is, perhaps true that, in the beginning, we only reach the deeper consciousness beyond dreams when the body is actually asleep, it must not, it would seem, be understood that this limitation is permanent or universal. For, just as we may dream while we are awake, focussing our consciousness not in the perceptions of the senses, but on the inner pictures in the mind; so, while we are awake,

or while we have the perception both of the outer senses and of mind-images, we may also have the deeper consciousness, the consciousness of "faith," of spiritual being and will, and even something of the fourth, the divine consciousness. The truth would seem to be that all four are always present, though, while the whole consciousness and interest is focussed in the lower, we are only very dimly aware, or not aware at all, of the higher. The practical problem, then, is, to subordinate the lower; to raise the focus of consciousness from sense-perception and mind-images to the spiritual and divine consciousness. It would seem to be, not so much a question of lighting a new light in a region absolutely dark, as of strengthening a dim light which is already burning there, which has been burning there, dimly and unperceived, from the eternities.

We shall try, at a future date, to make clearer the meaning and content of each of these states of consciousness, with their relation to the will, as these are set forth in the mystical books of the East and the West, with such added light as can be gained by comparing the two. Meanwhile, it should be held in mind, as a fundamental principle in both East and West, that every consciousness, of whatever degree, and whatever be its content, whether it be on earth, in hell, or in heaven, is an undivided and inalienable part of the Consciousness of God, though, since God has given us free will, He has therefore given us the power to choose the content of our consciousness, to choose the direction in which we shall focus it, whether low or high. And in the same way, every will, nay, every manifestation of force throughout the universe, whether it be in the atom or the archangel, is and remains an undivided and inalienable part of God's Will and Power, though with free will, He has given us the power to choose in what direction, and to what ends, we shall use our wills; we can degrade them, or we can raise them and make them a part of God's active and beneficent Will.

CHARLES JOHNSTON.

(*To be continued*)

MESMER

THOSE by whom, in past ages, Greek oracle, Roman sibyl or Egyptian seer, were held sacred and worshipped as divine, would doubtless have had little understanding of the attitude of the Middle Ages, when on charge of witchcraft, thousands of psychics were burnt at the stake. And to both extremes would have been equally incomprehensible the 19th century attitude toward the modern form of psychic manifestation—the searching investigation and experiment by which animal magnetism little by little gained place as a science.

The man who discovered animal magnetism for his century, Anton Mesmer, was an initiated member of certain brotherhoods, and one of the messengers sent by the "Great Brotherhood," to perform its work in the last quarter of the 18th century. He was born at Weil in Germany in 1734, completed his education by the study of medicine in Vienna and took his degree under the most eminent medical men of his day. Even during his student life he became deeply interested, through his study of astronomy, in the theory of the mediæval philosophers regarding the sidereal influence on man. He concluded that this influence which the planets exerted both on each other and on the human body was similar to magnetic attraction and that it operated by means of a very subtile fluid interpenetrating all things.

Somewhat later he made public announcement of the discovery of a universal fluid "the immediate agent of all the phenomena of nature, in which life originates and by which it is preserved," and further added that he possessed the power to regulate and control the operation of this fluid and was able by its means to cure disease. About this time, he became interested in the work of a Jesuit professor of astronomy, who was making remarkable cures by means of the magnet, and seeing in this the affirmation of his astronomical theories he adopted the magnet as his own means of controlling the newly discovered fluid.

After working for some time in Vienna, Mesmer travelled in Bavaria and Switzerland, making many cures and arousing great interest. While in Switzerland, he came in contact with an ecclesiastic of the country named Gassner, who was also curing diseases. The latter worked, however, not with a magnet but by the exorcism of devils, determining first by religious formulæ whether the disease had a natural or a diabolical cause. Mesmer attributed these cures to animal magnetism and the magnetic fluid, as he had come to call his discovery. For some time he had been employing the magnet less and less and he now gave up its use entirely, announcing that he could magnetize any substance, i. e., concentrate or liberate the magnetic fluid, at will.

In 1778 he went to Paris where he published a book, *Memoires sur*

la decouverte du Magnetisme, both medical and astronomical in character. At the same time he proclaimed his discovery of a universal panacea and opened parlors for the demonstration of his theories. There is a striking contrast between the methods deemed necessary at this time and those employed by later followers. The rooms in which Mesmer's patients met were heavily curtained, dimly lighted and silent, except for occasional strains of soft music. Mesmer, in a magician's garb of lavender satin, glided about, producing by mysterious glance or gesture, the most startling effects upon his patients. His method in individual cases was to place himself opposite the patient, grasping the hands of the latter and staring fixedly into his eyes. After continuing this for five or ten minutes, he made slow passes at a slight distance from the body of the patient, downward from the top of the head, resting the tips of his fingers lightly on the eyes, the chest, the pit of the stomach and the knees.

With a large and ever-increasing following, such a method became out of the question, and he used instead the *baquet* adopted from Paracelsus. The latter was a wooden tub containing a number of glass bottles fitted into each other, end to end and in layers, so as to form rays, as it were. Each bottle was filled with water, tightly corked, and magnetized. And into the interspaces were poured water and pounded glass or steel filings, likewise magnetized. From the tub, a rope tied to a piece of iron extended to the patients, who stood about the tub in a circle, close enough to be in contact with each other at thighs, feet and knees, "so that they should seem to form only one body, in which the magnetic fluid may circulate in constant succession." Often a second circle stood close behind the first. In a pamphlet of *Aphorisms and Instructions,* Mesmer further details the means of discovering and treating the disorder until a crisis is brought on and the cause of the malady diminished. The effects of the treatment varied with different persons; some remained quiet and more or less undisturbed, but in the majority of cases, the so-called crisis was of a most violent nature, the patient rolling on the floor, or becoming hysterical, or even in some cases suffering such convulsions as to require removal into an adjoining room, where means were taken to prevent self-injury. Mesmer regarded these crises as essential to a cure.

For the disclosure of his teachings, Mesmer asked a considerable price, and is said to have amassed a fortune. He was even offered a large sum by the French Government for the secret of his discovery, but this he refused to consider. The interest that he aroused was widespread, for the same social conditions that led to a ready acceptance of the teachings of Swedenborg or Saint-Martin, or again of the marvels of spiritualism, led no less to eager curiosity regarding the phenomenal manifestations of mesmerism. But though he gained a numerous following, his claims and his methods excited against him the indignation of the medical faculty of Paris, who stigmatized him as a charlatan. Efforts were made to put his methods to the test, but any such issue Mesmer avoided, even

to the point of leaving Paris for a time. There was wide-spread controversy in regard to the subject and feeling ran high. The medical faculty, at strife within itself, threatened with expulsion any of its members who evinced a leaning toward the new teachings, and in several cases executed the threat.

At length, in 1784, Louis XVI issued a mandate, requiring the investigation of Mesmer's system. A commission was appointed from the members of the Academy of Sciences, the Society of Physicians and the medical faculty, including some of the most distinguished scholars of the day—among them Lavoisier, Bailly and Benjamin Franklin. This commission is accused by many of approaching their task with prejudiced minds, and of making an incomplete, unfair and superficial examination, not at all in compliance with the rules requisite for successful experiments. That which surpassed comprehension was to them contrary to reason, and phenomena which could not meet the cross-examination and satisfy the searching inquiry of their scientific "experts" had no claim on general acceptance. The spirit of the investigation is strongly suggestive of part of the explanation given in the *Occult World,* as to why the Masters do not undertake to convince modern science of occult truths: "As for human nature in general it is the same now as it was a million years ago, prejudice based upon selfishness, a general unwillingness to give up an established order of things for new modes of life and thought . . . proud and stubborn resistance to truth if it but upsets the previous notion of things: such are the characteristics of the age."

In the elaborate report which the commission drew up, they denied the existence of any special agent (animal magnetism). Many of the facts in regard to the phenomena they admitted to be true, but they attributed them to physiological causes. Imitation, imagination and touch, they gave as the explanation. As regards imitation, nervous, hysterical people, they said, on seeing their companions in convulsions or so-called crises, would quite naturally be similarly affected. Imagination or the expectation of certain results played a very large part in the phenomena, and where this element of expectancy was absent (the patient being treated without his knowledge) the results were almost always negative. Similarly, the touch or contact of the magnetizer had certain effects largely because these effects were expected by the patient. Denying or ignoring entirely the transcendental side of animal magnetism, they undertook to reduce it to a purely rational basis, and entirely aside from the immediate bearing on Mesmer and his followers, the effects of their work were far-reaching, indeed. For to this blindness and prejudice on the part of the commission, is probably due, according to Madame Blavatsky, the materialistic drift of the public mind, even to the present day.

The report of the commission was a severe blow to mesmerism, and two other occurrences still further reduced its popularity. A satirical play, *les Docteurs modernes,* brought out at the *Comedie Italienne,* sought

to make ridiculous both Mesmer and his discoveries. And the impression thus made was heightened by the press notices concerning a man, who some time before his death had been one of Mesmer's celebrated cures; they read, "M. Court de Gebelin, author of *le monde primitif,* has just died, cured by animal magnetism." A further explanation of the decline of interest is the fact that the career of Cagliostro was now at its height (the affair of the Queen's necklace occurred in 1785), and novelty-seekers were occupied elsewhere. Then, most important of all, came the vital change in the spirit of France as it became engrossed in the approaching Revolution. Mesmer returned to Germany, published in 1799 his *Memoires sur mes decouvertes,* and in 1815 his *Mesmerismus,* and in that same year, died.

His own account of the rationale of mesmerism is important in view of the varied theories advanced by later investigators. He taught that man possesses a sixth sense which acts through the nervous system and "is in touch with all nature by means of a subtle fluid which acts upon it like the light on our eyes, but in all sorts of directions. It can in certain circumstances acquire an excessive irritability. Then it fills the functions of all the other senses, which for this reason seem to have received a prodigious extension." To this explanation, one of his immediate followers, Tardy de Montravel, adds the assertion that the inner sense is analogous to the instinct of animals and that its activity is increased through the numbing of the external senses which mesmerism produces.

A new era in animal magnetism was begun by the Marquis de Puysegur, one of Mesmer's most distinguished pupils and, as might be expected, a firm believer in the magnetic fluid. Instead of the elaborate apparatus of his teacher, he accomplished his results through gentle strokings or the use of will-power alone. The violent crises hitherto induced were discovered by him to be not only unnecessary but injurious, and his interest was centered in the soporific effects which could be produced, and in the varying degrees of intelligence exhibited by patients during the magnetic sleep. As he was benevolently disposed, hundreds of people flocked to his estate near Soisson, in the hope of a cure—so many, in fact, that he finally magnetized a tree in his garden by which means large numbers were helped. This last expedient had been adopted by Mesmer as well, but his enemies declared that patients not sufficiently primed beforehand, quite as frequently had their crises under the wrong tree,—proof conclusive of the arguments regarding imagination and expectancy.

Working at the same time with the Marquis de Puysegur and sharing his views and methods, was Deleuze the great naturalist, whose high reputation as a scholar did much to re-establish the good name of mesmerism. So numerous were his patients that he too made use of magnetized objects, and in his books on the subject, reference is made to such of his practices as giving magnetized water to drink or prescribing a magnetized handkerchief worn on certain parts of the body "to sustain

the action during the interval of sittings." He was the first to emphasize the importance of motive in the work, declaring that mere love of the marvellous or desire to exhibit power could produce only harmful results; the moral and physical condition of the magnetizer, too, he regarded as of prime importance, since through the magnetic fluid, it exerts in time, a powerful influence on the moral and physical condition of the patient. In fact, he was exceedingly cautious in his use of it, and in view of the limited understanding of the subject, recommended it only in cases where the usual medical efforts had failed. He, too, attempted to solve the puzzling problem of the nature of the phenomena: many had sought to reduce them to a strictly physiological basis, others had declared them to be purely spiritual, claiming to produce cures by faith and the will alone; Deleuze asserted that as man is both body and soul, the influence he exerts participates in the properties of both. It follows that there are three actions in magnetism: first, physical; second, spiritual; third, mixed action.

Due largely to the work of Deleuze and the Marquis de Puysegur, there came a new wave of interest, a wave which spread through Germany, Holland and Italy, and in Sweden led to considerable experimentation in the Swedenborgian Society. Further prestige was gained through the work of another committee of investigation appointed by the French Academy, which drew up in 1831, a report much more favorable than the first. But as the Academy refused to print the report, and as itinerant charlatans calling themselves mesmerists were everywhere arousing prejudice, interest in the subject was soon quenched entirely or limited to the very few.

This was notably the case in England, where the chief advocate of the cause was Dr. John Elliotson. A man of considerable eminence as a physician, he had assisted in founding the University College Hospital, was a professor of Practical Medicine in the University of London, and the president of the Royal Medical and Chirurgical Society, yet in spite of his recognized standing, so strong was the feeling against animal magnetism, that his advocacy of it caused him not only the loss of his practice but also dismissal from his professorship. According to contemporary accounts, many physicians made experiments, some with signal success, but partly out of consideration for their patients who would have been objects of suspicion had the facts been known, and partly for the sake of their professional reputation, they were forced to keep silent.

One point of view actually held by large numbers of people is given in a contemporary pamphlet (about 1846), "exposing" mesmerism as a sorcery, and quoting at some length from the Apocalypse regarding "spirits of devils, working miracles, which go forth unto the kings of the earth." As a final argument, the author of this work sagely observes that though mesmerism heal every disease, prevent every pain, and end all tribulation, it would, after all, "be an evil rather than a permanent benefit to mankind, in its thus naturally hindering their final everlasting

salvation, since it is only 'through much tribulation that we shall enter into the kingdom of God.' "

It was for James Braid, a surgeon of Manchester, England, to raise the subject into the realm of scientific study, and he, curiously enough, approached it as a sceptic, believing as did many others, that it was merely a "system of delusion and collusion." A travelling mesmerist, M. Ch. Lafontaine, in the course of a sensational and exceedingly lucrative lecture tour through England, stopped in Manchester, and Braid attended his seances with a view to exposing the system and proving the so-called magnetism non-existent. One incident, namely the inability of a subject to open his eyelids, impressed him as a genuine phenomenon, and in evolving a theory with regard to this and testing it by experiments, he made the discovery which was known as Braidism and later as hypnotism.

His theory was that the mesmeric phenomena are due to a "derangement of the state of the cerebro-spinal centres, and of the circulatory, respiratory and muscular systems, induced by a fixed stare, absolute repose of body, fixation of attention, and suppressed respiration concomitant with that fixity of attention." He repudiated entirely the theory of magnetic fluid, denied the value of passes or strokings of the hands, and claimed that all depended on the physical and psychic condition of the patient. He believed fully that the nervous condition was the same both in mesmerism and in hypnotism, and for a long while he considered the phenomena of the two systems the same; those which he had not succeeded in inducing, he thought would be obtained after further experiment. Later, though, he came to regard them as distinct agencies, because some of the more advanced states of mesmerism, he could never induce.

According to Braid's method, the subject stared fixedly at a small bright object placed just above the root of the nose, so that the eyes converged sharply upward, thus tiring the muscles and over-irritating the optic nerve. (Later Charcot improved on this by placing pieces of glass close to the bridge of the nose, increasing the convergency.) At the same time the attention was fixed on the idea that sleep would ensue, a result which was usually obtained in two or three minutes. There followed a changed condition of the nervous system which he found peculiarly suitable for the cure of certain diseases, for the most part nervous disorders. It proved to be also a partial, and often a complete preventive of pain in surgical operations, and in these two capacities, Braid and other physicians as well (notably Dr. James Esdaile in India), experimented with it extensively. Braid never, though, regarded it as a universal remedy, and he frankly acknowledged that he did not understand the whole range of diseases for which it might be used. Of its superiority over mesmerism, he was firmly convinced, also of its ability to accomplish all or more than mesmerism had ever done. In the first place it produced the nervous sleep both more surely and more speedily

than the rival system; this he attributed to his insistence upon fixity of gaze. Further, the hypnotized patient can be wakened readily whereas the mesmeric patient sometimes cannot be roused for days; he can be approached with safety, while in mesmerism there is danger of cross mesmerism, producing violent agitation, catalepsy and convulsions. Also, according to Braid at least, he cannot be affected by it in any stage of the process against his will, the magnetized patient being entirely submissive to the magnetizer, and often being acted upon from a distance, without his knowledge or consent.

Upon making his discovery, Braid immediately began lectures regarding his theories and experiments. Lafontaine returned to Manchester, and there was heated controversy among the respective supporters of the two methods. Many persons who believed in the genuineness of mesmeric phenomena, but who had for some time been occupying an embarrassing position as a result of over-energetic hostility to the theory of the magnetic fluid, now found a safe refuge in the ranks of the hypnotists. Braid continued to lecture, going to Birmingham and London, and also published several books, of which the best known is his *Neurypnology or The Rationale of Nervous Sleep,* brought out in 1843. His extensive experiments, which were performed with great scientific accuracy and exactness, are of the utmost importance in the development of the subject.

As a result of the widespread interest which his work aroused, several other theories were brought forward. That known as Electro-Biology, advanced by an American, J. Stanley Grimes, was regarded by many as a piracy of Braid's system. It contained many points both of hypnotism and animal magnetism, and was based on a theory of the transfer of electric particles. But as it required mental and physical impressions to be made on the subject while still in the waking state, Braid, after suitable investigation, pronounced it to be psychic or mental but not electric. At about the same time, the Baron von Reichenbach, an Austrian nobleman and a scientist of considerable attainment, made public the results of his investigations. Long and careful experiment, in which he tested upon his patients the effect produced by magnets and metals, had convinced him of the existence of "flame-like emanations from crystals, from the poles of a magnet, from the bodies of the sick, and from newly made graves." He further inferred the existence of a force, universally diffused, but as yet hidden and enigmatic, which he called Od, signifying, by a rather indirect etymology, the all-pervading power, and later termed the odylic force. This theory, too, Braid considered carefully, but by means of scientific experiments showed it to be unsound.

Though Braid's work brought the subject of hypnotism at least into good standing, his theories failed, for the most part, to gain any very general acceptance; this remained to be accomplished at a still later date, in France. Certain French physicians, impressed with the importance of the subject, took a courageous stand in making public their numerous

experiments and observations. Among these were Professor Azam of Bordeaux, and his colleagues, Broca and Verneuil, about 1860. At length in 1866, Liebault and the school of Nancy began their noted work, employing hypnotism, not only for the cure of disease, but also as a means of education and for the improvement of character and morals. The year 1878 marked the beginning of the work of Charcot and the school of La Salpêtrière, in Paris. Probably no one contributed so much as Charcot to the scientific explanation of the subject, giving it the most thorough and searching investigation, and reducing to scientific classification its various phases and stages. Partly through published accounts, and partly through public lectures before physicians from all parts of the world, the results of his experiments were given a prominence hitherto unthought of, and the period of his work marked the climax in the history of the study, and the accession of hypnotism to a place among the sciences.

It is impossible to go far in hypnotic experiment without meeting with mesmeric phenomena, and due partly to the work at La Salpêtrière, there resulted the very general interest in clairvoyance, clairaudience, trance, apparition, etc., just prior to the beginning of the Theosophical movement, in 1875. An article by W. Q. Judge, written some years later, gives the Theosophical explanation of mesmerism, making clear both the nature of the phenomena, and also the reason for the contradictory observations and the many baffling and apparently unsolvable problems with which students of the subject had so long struggled. This article gives Madame Blavatsky as authority for the existence, definitely, of a magnetic fluid, a subtile form of matter, composed partly of the astral substance round each of us, and partly of physical atoms "in a finely divided state." This is in no wise contradictory to what has been stated concerning either magnetism or hypnotism, since self-hypnotism, induced by gazing fixedly at a bright object, may be entirely co-existent with the fluid. As for the action of this fluid, Mr. Judge explains that it "is thrown off by the mesmerizer upon his subject, and is received by the latter in a department of his inner constitution never described by any Western experimenters, because they know nothing of it. It wakes up certain inner and non-physical divisions of the person operated on, causing a change of relation between the various and numerous sheaths surrounding the inner man, and making possible different degrees of intelligence and of clairvoyance and the like. It has no influence whatsoever on the Higher Self,* which it is impossible to reach by such means. Many persons are deluded into supposing that the Higher Self is the responder, or that some spirit or what not is present, but it is only one of the many inner persons, so to say, who is talking or rather causing the organs of speech to do their office."

The inner person in this case is the astral man, the impressions from which, during normal waking life, are registered on the brain, but over-

* Atma, in its vehicle Buddhi. [Ed.]

borne, for the most part, by the vast multitude of impressions from the physical man. During the mesmeric state, on the contrary, the bodily impressions are stilled, the power to produce them being entirely lost, for the time being. This paralysis is caused by the magnetic fluid "flowing from the operator and creeping steadily over the whole body of the subject, *changing the polarity of the cells in every part,*" a process which can be carried to such a point that the astral is almost completely disconnected from the physical body. The astral organs, then, untrammelled by the body, send to the brain reports of what they see "in any part of space to which they are directed," their power of sight and comprehension, however, being affected by the limitations resulting from prior incarnations. Aside from these limitations, considerable allowance must be made for the influence exerted upon the subject by the magnetizer, and also for the effect produced by physical sensations, for while actual impressions from the physical body are stopped, nevertheless, the sensations from every part of the body affect cognition or rather color it, to a greater or less extent. From what has been given, it will be obvious that mesmerism should be limited to the trained seer alone.

There is much further information on the subject, all of which has been, for centuries, the possession of the secret fraternities of the East. Only a portion has been disclosed to the world at the present time, and the reason for this precaution is clear when one considers that as a result, even of that disclosure, man has in some cases suffered violent reaction, in others has used mesmerism as a means of committing crimes, in others become lost in the pursuit of psychic phenomena, and in still others sought to reduce to the terms of a rationalistic science this knowledge which should have led him to a comprehension of the worlds within worlds which lie just behind his familiar earth life.

JULIA CHICKERING.

If we cannot work out the will of God where God has placed us, then why has he placed us there? T. H. THOM.

FROM THE HIGHLANDS OF LEMURIA

ALFRED RUSSEL WALLACE has dedicated one of the most charming chapters of *Island Life,* the most delightful and fascinating of all his books, to the plants and living creatures of the Hawaiian islands, the first stopping-place, going westward from California. Both plants and animals, he says, are among the most interesting in the world, perhaps the best example in the world of the flora and fauna of a genuine oceanic island, an island, that is, which appears never to have been united by land to any of the existing continents.

For there are many islands which are not true islands, in this sense; the British isles, for instance, were, not so long ago, an extension of northern France, and it is likely that the earlier races of men went to England, Scotland and Ireland dry-shod, as did the extinct giant elk of Ireland, the cave-bear, the sabre-toothed tiger, the hippopotamus and all the other four-footed inhabitants of the older Britain. Indeed, all the region between Britain and Scandinavia was formerly dry land, through which flowed an immense river which, rising among the glaciers of what is now Switzerland, sent its waters north and west, reaching the open ocean somewhere between what is now northern Scotland and Iceland. In like manner, the Somme and the Seine, the rivers of northern France, flowed through dry land along what is now the English Channel, finding the sea somewhere to the west and south of Ireland. Then the forces of air and water gradually wore these old land areas away, just as they are now wearing away all the coast-line of the southeastern counties of England. And, in this region, one may see, any day, out beyond the tide-mark, the ruined vestiges of churches and buildings only a few centuries old, standing now among the waves. Along the east coast of Norfolk, there is the bed of a vast, ancient forest; and, after a storm, when the waves have churned up the sand, the naturalists go forth and gather, when the tide is out, the bones of the bears and tigers that once inhabited that forest.

So the British isles are not true oceanic islands; they are simply pieces of the continent, very recently broken off. But, at least during vast ages of time, the Hawaiian islands have been absolutely isolated, with enormous spaces of the deepest ocean—in many places, more than 18,000 feet deep, surrounding them on all sides. It follows, therefore, that neither men nor beasts could come thither dry-shod; there are not, and there have never been, in the Hawaiian islands, either elks or bears, tigers or hippopotami, as there were in Britain; indeed, the only four-footed things found through the whole group of islands, which are

several hundred miles in area, are two species of lizards; and lizards can travel vast distances, clinging to the floating tree-trunks which, now and then, are swept along for thousands of miles by the perpetually flowing currents which are the true rivers of the ocean. Save for these two lizards, reptiles are wholly absent from the Hawaiian islands; and other four-footed things, including all the mammalia, were entirely absent until some of them were brought thither, in ships or in canoes, by men.

Birds, of course, can get about much better; some birds can and do travel almost incredible distances. The little brown-black petrel which, every summer, comes up through the Narrows into New York harbour, winters and nests in the southern hemisphere, in remote Kerguelen Land, far to the south of India. Every spring—when the Antarctic autumn has come—the little petrels which, because they seem in their odd, butterfly flight, to be walking on the water, have taken their name from Saint Peter, begin their fluttering flight from Kerguelen, round the great promontory of South Africa, and all along the Atlantic, to our own coasts; then, when our summer wanes, they make the long return journey to Kerguelen. Even more wonderful are the arctic terns which, like some creature of mythology, spend almost all their lives in perpetual sunshine; for, during the northern summer, they flock to the Arctic circle, with its six-months' daylight; when the long northern day wanes, they go south along the whole length of the globe, and spend the six-months' day of the Antarctic at the southern end of the world; and this, not once, but regularly, year by year. These are sea-birds; but land-birds do as wonderful things. The ruby-throated hummingbirds that, in summer, nest as far north as Canada, flit, in the autumn, to South America; black-poll warblers, tiny black-and-white birds, go, each year, from South America to Alaska and back. The dozen scarlet tanagers which came, last April, to Washington Square, as a lovely apparition among the sparrows, had probably wintered in the Argentine or in Brazil; such of them as have survived the many dangers of bird-life, have probably gone back there, dressed now in modest olive-green.

So it would be no great trick for small birds to find their way even to the remote and isolated Hawaiian isles, once they made up their minds to it; but land-birds travel along rather narrow lanes, and rarely leave them; and it would take very special reasons to make them go to a lonely island. One such reason would be, the former connection of that island with a continent, with some special inducement to draw them in that direction: what would correspond to low rents and good marketing,—for birds, like people, have their summer-resorts and winter colonies.

There are, then, in the Hawaiian islands, sea-birds such as are found almost everywhere and go almost everywhere. But, with the land birds, the case is quite different. The islands lie in no migration route, no beaten road of bird travel; so that only the rarest possible

accidents brings birds thither; and, once there, they offer the freest play to the forces of variation, since they have plenty of room, little pressure of competition, and absolutely no four-footed foes. Under this latter head, it is probably because the entire evil family of cats are absent, that New Guinea possesses the loveliest group of birds in the whole world: the splendid and incredibly decorated birds of paradise. So that if, in remote periods, a few land birds were "wrecked" on the Hawaiian islands, they have had time to assume a peculiar form; so that now most of them are unlike any birds on the globe. There are a few, like the honey-suckers, which have cousins in Australia; but the most characteristic groups of Australian birds—parrots, kingfishers, pigeons—are wholly absent. But the distinctive group of Hawaiian birds—so unlike ours, that we have no name for them in any tongue but the barbarous one of the ornithologists—seem rather akin to our South American friends, the tanagers.

The plants of Hawaii are in the same case; most of them are peculiar to the islands, found nowhere else in the world. Wallace enumerates, oddly enough, 999 species of plants, of which some 150 are ferns; of these, about 800 are peculiar to the islands. And among these are curiously developed freaks: lobelia-trees, forty or fifty feet high; geraniums, fifteen or twenty feet high; violets that grow to be big, bushy plants.

Alfred Russel Wallace, contemplating these wonderful things, wavers about the thought of a vanished continent, of which the huge Hawaiian volcanoes, nearly 14,000 feet high, are the lingering mountain-peaks; a connection with South America, through this now sunken land, would easily account for many of the wonders, for instance, the curious tanager-like bird groups. But Wallace always shies away from that hypothesis, and for a reason that seems not to be quite cogent or logical. He is appalled by the ocean depths that surround Hawaii—more than three miles deep of watery abysses—and he cannot imagine that land could ever sink so far. But, if, within the same period, the Alps have risen in a block three miles high, while the Himalayas have lifted a huge mass of the world five miles into the air—both are modern mountain-chains, according to the geologists—why should not an exactly equal bump have sunk between Honolulu and the Californian coast? The one would make up exactly for the other. Therefore Wallace's objection seems to us not quite logical or cogent; and it looks as if, once this obstacle removed, he would have jumped at the idea of the sunken continent, as solving all his riddles.

There is one thing in Hawaii not less interesting than its wonderful birds and plants, not less ancient, perhaps; and that is the name, Hawaii, itself. For this is, indeed, none other than the ancient traditional name of the great sunken continent itself, memories of which are strewn all over the incredible spaces of the Pacific Ocean, larger than the whole land surface of the globe, larger than all the continents put

together; for five-sevenths of the world is covered by water, and the Pacific is by far the greatest of the oceans.

H. P. Blavatsky quotes, in *The Secret Doctrine,* and strongly endorses, the following passage from Louis Jacolliot: "As to the Polynesian continent which disappeared at the time of the final geological cataclysms, its existence rests on such proofs that to be logical we can doubt no longer. The three summits of this continent, the Sandwich (Hawaiian) islands, New Zealand, Easter Island, are distant from each other from fifteen to eighteen hundred leagues (4,500 to 5,400 miles) and the groups of intermediate islands, Viti, Samoa, Tonga, Foutouna, Ouvea, the Marquesas, Tahiti, Poumoutou, the Gambiers, are themselves distant from these extreme points from seven or eight hundred to one thousand leagues. . . . The aborigines of the Sandwich (Hawaiian) islands, of Viti, of New Zealand, had never known each other, had never heard of each other, before the arrival of the Europeans. And yet each of these peoples maintained that their island had at one time formed part of an immense stretch of land. . . . . And all brought together, were found to speak the same language, to have the same usages, the same customs, the same religious belief. . . ." This is so interesting and valuable that we shall try to illustrate it in detail from the carefully collected records of the islands, which are the fragments of this lost continent.

Hawaii, therefore, or, more accurately, Hawaiki—the Hawaiian islanders always drop the medial k—is the name of the vanished continent, embalmed in Polynesian tradition. The Maoris of New Zealand still repeat traditions of that lost land, of its peoples, of their works and wars; in other islands, as in the Hervey and Marquesas islands, it has gradually changed from an actual land into the poetical dream of a Spirit-land, or it has become the veritable Hades, the shadowy Underworld of death. The Maoris think of themselves as living in ancient Hawaiki under nearly the same conditions as when the first explorers found them, in their present home. The hero Maui, who pulled New Zealand up from the bed of the ocean, lived in old Hawaiki. Maui is the great Polynesian hero. He is not only known in nearly every group of islands, but the legends concerning his wonderful exploits have been preserved "with almost inconceivable faithfulness," especially when it is remembered that a vast period of time has elapsed since these stories were first told and shared among the ancestors of the Polynesians; that some dialects have become unintelligible to the speakers of others; and that many of their religions and customs have changed entirely. Maui is in most cases regarded as a demigod, or deified man. Sometimes, and in some places, he rises to full godhead; in others, he is merely human. It has been suggested that Maui really was the leader of the Polynesians in their traditional entry into the Pacific; but other opinions are expressed: that the tales "are older than any occupation of the South Seas, and point to a continental origin"—not necessarily on any

of the now existing continents, however. Maui "appears to unite the classical attributes of Hercules and Prometheus." Maui is, therefore, like the hero Tane, a hero of the Mysteries, whose tremendous undertakings represent the trials of Initiation. Not Maui only, but every Initiate, must descend into the Under-world, and bring thence the sacred fire.

New Zealand and the Hervey group, some 2,200 miles to the north-east of New Zealand, are the great homes of the traditions concerning Maui. He was reported to have been born miraculously; his mother, Taranga, threw him into the sea, wrapped in a tress of her hair. The water-spirits swathed the baby in sea-weed, with soft jelly-fish to protect its tender flesh. A divine ancestor then took the child and nourished him until he grew up, when he came forth from the sea and returned to his mother's house, finding there his four brothers and his sister Hina, who became a goddess. Maui's brothers were jealous of him, but his magical powers soon won their admiration. He followed his parents to the Under-world, where his mother prophesied that he would be a great Deliverer, and win immortality for the human race; but, while his father was performing the rites of purification, he made a slip in one of the incantations, and this finally brought Maui to ruin. Maui, soon after this, undertook a series of marvellous feats. The first was, to capture the sun, and make it go slower, as the days were then too short. With the help of his brothers, he caught the sun in a noose, and beat him till he promised to go slower. His next exploit was to haul up the land from the depths of the ocean, in the form of a great fish, which is New Zealand. Then Maui, finding that fire had disappeared from the earth, resolved to seek the Fire-goddess and learn the secret of the art of obtaining fire; he won the secret, but nearly lost his life, as both sea and land were set on fire, and only the interposition of his ancestors, who sent deluges of rain, checked the conflagration. Maui then undertook to break the power of death, and win immortality for men. He found the Great Lady of Night sleeping, and prepared to pass through her body, which would have caused Death to die. He warned the birds that they must keep silent, lest they might awaken Death; and the little birds screwed up their tiny cheeks, to keep from laughing; but the water-wagtail laughed aloud, the Old Lady of Darkness awoke, and crushed the hero to death. Maui is also called the Child of the Sun. These legends of Maui are scattered broadcast over the whole vast expanse of the Pacific, among tribes separated by vast distances, who have no knowledge of each other.

But there are traditions that go back still farther, to the first beginnings of the cosmos. Rangi, Heaven, is the great Father of men, though even he is not the oldest of the gods, since before him came Darkness or Chaos, which was evolved from Negation. Rangi and Papa, Heaven and Earth, were undivided, and their children dwelt in darkness between them. These children, who afterwards became the great gods of men, resolved to rend their parents apart, and, after taking long counsel

together, essayed the task. One only, the Lord of Winds and Storms, was grieved at the decision, and refused to join the forcible separation of their parents. The Lord of the Forests at length forced Rangi upwards, and let in the light of day. The Lord of Winds and Storms was furiously angry; his brothers fled from him, and two of them were hid by the Earth-Mother in her bosom; but at last, after many contests, peace gradually fell upon the troubled world. Rangi became content to be the Heavens, only at night casting down his tears in dew, while his loving wife's warm sighs rise up to him.

There are ten heaven-spaces in Rangi, and ten hell-spaces in Papa, the Earth.

The divisions of heaven are these, counting upwards: the first is the heaven of storms; the second, the heaven of rain and sunshine; the third, the heaven of lakes, whose spray makes rain; the fourth is "the heaven of the Living Water of Tane," from which comes the soul, when a child is born; the fifth is the abode of those who attend the inferior gods; the sixth is the home of the inferior gods; in the seventh, the soul of man is created, and the spirits of mortals begin to live there; in the eighth, spirits live; in the ninth dwell the Spirit-gods who attend on the higher divinities; the tenth, the highest heaven, is the Great Temple, where dwell the supreme Divinities.

Papa, as the lower world, also consisted of ten spaces or divisions. The first, highest, division was the surface of the earth; those that follow, down to the ninth, are named from various powers of darkness; in the tenth, the soul of man was doomed to utter extinction. These ten spiritual and ten infernal spaces are evidently symbolical of the states or planes of consciousness; they correspond very closely indeed to the teachings concerning the planes of consciousness, in the Sacred Books of India, or in *The Secret Doctrine.*

Negation, named Kore, is the Primal Power of the Cosmos, the Void, which yet contains the potentialities of all things that are to come. The Void evolves thus: The Void, the First Void, the Second Void, the Great Void, the Far-Extending Void, the Void fast-bound, the Darkness, from which came the Great Expanse of Heaven; Darkness begat Light, who begat Daylight. Another account traces the beginning of things thus: Nothingness, Darkness, Seeking, Following, Conception of Thought, Enlarging, Breathing power, spell or godly power, Thought, Spirit-life, Desire, Abode of deity or superhuman power; Glory, or beauty of form in spirit; Coming into form or love in action; power, breath of life, space. The Word, floating in Space, dwelt between Heaven and Earth, and from this Word, "Ao," came forth all things. Another tradition tells that Light brought forth Sound, and together they warred on Chaos, in which Darkness and Silence had dwelt from eternity. From the struggle came forth Dawn, and from the union of Light and Dawn came the lesser deities and men.

All of which bears the closest resemblance to the Stanzas of Dzyan,

as quoted in *The Secret Doctrine,* which open the teaching on Cosmogenesis. The author of *The Secret Doctrine* tells us that "the members of the Polynesian family (Tahitians, Samoans and Tonga islanders) are of a higher stature than the rest of mankind. . . . This is easily explained. The Polynesians belong to the very earliest of surviving sub-races"—and there still re-echo among them the teachings which, perhaps, the Planetary Spirits impressed on the plastic minds of the early Third Race.

If it be asked how these echoes of the ancient Mystery-teaching were handed down, the answer would seem to be that there were, from most ancient times, colleges in which the sons of priest-chiefs were taught "mythology," history, agriculture and astronomy. The teaching was imparted in a sacred building, in sessions lasting about five months, and the exercises lasted from sunset to midnight, the daytime being devoted to physical exercises. None but the pupils and their teachers were allowed to approach the building, and "both the priest who taught and the initiate youth were tapu," of which more shortly. The course of study occupied about five years. The college was sometimes used as a Council Chamber, in which the chiefs assembled. In Hawaii there was a college known as Aha-Alii, the Congregation of Chiefs; before entering it, the chief's titles were announced by a herald; if his claims were not well founded, he was at once rejected. If accepted, he gained certain high privileges: he could never be enslaved, although he might be offered as a sacrifice to the gods. He wore certain insignia, "a feather wreath, an ivory clasp, a cloak of feathers." The young men of the noble fraternity bound themselves by vows of mutual affection. The Hawaiian priesthood was divided into ten colleges. The Master, or highest of the initiates, was called the Kahuna-Nui, meaning, apparently, "the Spirit of high rank." There were classes in medicine and architecture, in magic and incantation, in soothsaying and prophecy, but the whole was hemmed in by very stringent oaths. "The principal deity invoked was Uli, probably a paraphrase for the Divine Name."

We have used the word *tapu,* adopted into English as *taboo.* Like the Greek *anathema* or the French *sacré,* its primary meaning is "sacred," devoted to the gods, but it gradually came to mean also "forbidden," almost "accursed." It had apparently, however, an older and wider meaning. Its equivalent in the Hawaiian islands (where an initial k takes the place of an initial t), *kapu,* was "a general name for the system of religion that existed there formerly, and which was grounded upon numerous restrictions or prohibitions, keeping the common people in obedience to the chiefs and priests; but many of the *kapu* extended to the chiefs themselves." Since it is universal throughout the islands, all over the great South Sea, the word evidently belongs to the immensely remote period before the dispersion.

This brings us to the most interesting part of this whole body of tradition, if we except the grand cosmic "myths," some of which, so

strangely like the archaic Mystery-teachings, have already been quoted. For practically all the tribes retain the memory of the ancient continent from which they were dispersed, and all give it the same name: Hawaiki. Some of the traditions place Hawaiki to the west of New Zealand, saying that the canoes which sailed from the older land to New Zealand steered towards "the rising sun." But another legend states that to those dwelling in New Zealand, Hawaiki was "where the red sun comes up." Throughout the South Sea Islands the general notion is, that Hawaiki is in the west; and souls going to Hawaiki as the Spirit-land always pass to a "spirit's-leap," on the westernmost point of the islands. In New Zealand, the spirit's-leap is at the most northern part of the North Island. Hawaiki was undoubtedly considered to exist in the spiritual sense also, by New Zealanders as by Eastern Polynesians. In one legend we are told that "the boy went quickly below to the Lower-world to observe and look about at the steep cliffs of Hawaiki." But this blending of the two ideas may really mean that Hawaiki, once a real continent, became an Under-world by sinking beneath the waves, as the sun sinks beneath the waves in the west. In this sense, Hawaiki would of necessity be to the "west" of every island, from Hawaii to New Zealand, from remote Easter Island to the Marshall Islands and the Caroline Islands north of New Guinea. It is noteworthy that, in the present war, the English soldiers fighting in France speak of their comrades fallen on the field of honour as having "gone west." The expression is venerable; it may be a million years old.

In Hawaii, the word Kahiki includes every group in the Pacific from the Malay archipelago to Easter Island. This Kahiki-ku, in which Hawaii was situated, was on the large continent to the east of Kalana-i-Hau-ola, where mankind was first created. It was also called "the hidden land of Tane," and the "land of the Divine Water of Tane." Tane appears closely to resemble Maui, traditions concerning whom we have already recorded; he is said to have been one of the greatest divinities of Polynesia, known and worshipped in almost every island of the Pacific, either as the male principle in Nature, or as the god of Light. He was the son of Rangi and Papa, Heaven and Earth, and it is said that he separated his parents, allowing the daylight to brighten the world. Tane appears to have been a mighty celestial deity, when, as a god of goodness and light, he drove the leaders of the rebellious spirits down from heaven to the nether darkness; it was Tane who spread the stars on the breast of his father; he also spread out the ocean, and prepared the Living Water, in which the moon renews herself every month. Tane is the creator of men; it was through the wickedness of men, in not believing in the creative deity of Tane, that the Deluge was sent upon the world. Many wives are attributed to Tane, to account for the different lines of descent by which men traced their genealogies up to a divine source. In Tahiti, the tenth, or highest, heaven, which was in perfect darkness, was the heaven of Tane. When, after the Deluge, Nuu

left his vessel, he offered up sacrifice to the moon, saying, "You are doubtless a transformation of Tane." Tane was angry at the worship of a material object, but when Nuu expressed his contrition, the rainbow was left as a pledge of forgiveness. One of the seas over which the Polynesians sailed in their Migration was called "the many-coloured ocean of Tane." Paliuli, or Paradise, is "the hidden land of Tane," or "the land upon the heart of Tane." Waiora, the Water of Life, or the Living Water of Tane, is situated in the fourth heaven, from which the soul of a human being is sent to inhabit the form of a child when a baby is born. In it the Moon bathes monthly and renews her life; she goes to it pale and wasted, but comes forth with restored energy to tread her heavenly path. When the fairy wife of Tura escaped from death, she told her husband that the bodies of women who had died were washed in the Waiora, and came again to life. In Tonga, tradition says that the Living Water is a lake which is situated in Pulotu, Paradise; it restores the dead to life, gives immortality to those who bathe in it, makes the dumb to speak and the blind to see. Near it stands the Tree of Life, the "speaking tree." The Hawaiians declare that the land which was the birthplace of the Polynesian race was called "the Land of the Divine Water of Tane." Here the first man and woman were made. It was situated in a country or continent sometimes called Mololani. The Spring of Life or Living Water was a running stream of crystal water flowing into a lake. This lake had three outlets, dedicated to three deities, one of whom was Tane. The dead, sprinkled with its water, returned to life. From this paradise were driven forth the first man, Kumu-honua and his wife, Ola-ku-honua, for some evil act connected with the sacred tree; and the man is often alluded to afterwards as "the fallen chief," "the mourner," the man "who fell on account of the tree." It is said that a lying reptile beguiled him, and new names were given to him, such as "Tree-eater," "Fallen," "Mourner."

The striking likeness of these remote Polynesian traditions to the teachings of the opening chapters of the Book of Genesis is in part explained by *The Secret Doctrine*, which show that, behind the Hebrew scripture, lies a far older Chaldæan original. But a part at least of the Chaldæan lore came, with "the eye of Osiris," from ancient Egypt; to Egypt, perhaps, from Atlantis; to Atlantis, from its mother-continent, Lemuria. This would be a wholly intelligible explanation of these striking resemblances: both are versions of the primeval Mystery-teaching.

In the Marquesas, Hawaiki is "below," a world of death and fire, whither Maui went to get the gift of fire for man from the Fire-goddess. But Hawaiki is also spoken of in the Marquesan legend of the Deluge as the first land appearing after the flood: "great mountain ridges, ridges of Hawaiki."

C. J.

[NOTE. The information concerning Polynesian traditions in this article is taken from *The Maori-Polynesian Comparative Dictionary*, by Edward Tregear, published at Wellington, New Zealand.]

THE HOLY SPIRIT

XI

"If then ye were raised together with the Christos, seek the things that are above, where the Christos is, placed on the right of the God. Set your mind on the things that are above, not on the things that are upon the earth. For ye died, and your life is hid with the Christos in the God. When the Christos, your life, shall be manifested, then shall ye also with him be manifested in glory." *Colossians iii,* 1-4.

"Every form on earth, and every speck (atom) in Space strives in its efforts towards self-formation to follow the model placed for it in the 'HEAVENLY MAN.' . . . *Its (the atom's) involution and evolution, its external and internal growth and development, have all one and the same object—man; man, as the highest physical and ultimate form on this earth; the* MONAD, *in its absolute totality and awakened condition:—as the culmination of the divine incarnations on earth."*

Commentary on Stanzas of Dzyan; Sec. Doc. I, p. 183.

I am the resurrection, and the life: he that believeth in me, though he were dead, yet shall he live.

St. John, xi, 25

THE intention of this study has been to attempt to clear up by a process of analysis and comparison the confusion resulting from widely differing uses of the term Holy Spirit. The result has showed that customary employment today involves much more than is ordinarily supposed. Multitudes of writers ranging over many centuries have recognized that there was not only Spirit as a metaphysical background for all nature, but that there was also an operation of an individualized portion of Spirit in each man; and that the conscious recognition on man's part of this, together with a mode of life in conformity with the laws that govern the Spirit-world, produced a startling expansion of man's capacity, and an endowment of powers, susceptibilities and qualifications hitherto undreamed of. The converted consciousness thus attained is characterized as the new birth; and to such as have come to birth in this higher order of experience, the term initiate has been given, whether they were of the Egyptian school, or of Pythagoras, Plato, or St. Paul.

In sections III to VI the effort was made to develop St. Paul's exposition of this "baptism in the Christos," and, by using his familiar classification of this "mystery" as a basis, to reinterpret and harmonize

other systems so as to reveal the higher spiritual truth each mind was striving to convey. Each writer was ultimately attempting to expound that next step in our spiritual evolution epitomized in the old Kabalistic axiom, "A stone becomes a plant; a plant, a beast; a beast, a *man;* a man, a *spirit;* and the spirit a god."

This new birth about which St. Paul taught, this entrance and life in the Kingdom of heaven which was the reiterated burden of Christ's teaching, has a many-sided and rich treatment in our Theosophical literature. It remains, therefore, to throw all the light we have obtained from the previous study of terms and symbols, upon that particular exposition given out through the re-issuance of the Theosophical Movement in the last quarter of the preceding century and also upon some of the recorded utterances of the Master Jesus. There is, however, so much material at hand in the common Theosophical books and magazines alone, that in these final sections only a few selections can be quoted and correlated; it must be left to the interested student to apply the results here attained for himself.

Madame Blavatsky in a résumé in *Isis* (Vol. II, pp. 587-8) gives a summary which places man's nature as corresponding exactly with Nature as a whole, and which also closely parallels Paul's trichotomy. She says:

"Nature is triune: there is a visible, objective nature; an invisible, indwelling, energizing nature, the exact model of the other, and its vital principle; and above these two, *spirit,* source of all forces, alone eternal and indestructible. The lower two constantly change, the higher third does not.

"Man is also triune: he has his objective, physical body; his vitalizing astral body (or soul [= *nephesh* or Ψύχη]), the real man; and these two are brooded over and illuminated by a third—the sovereign, immortal spirit. When the real man succeeds in merging himself with the latter, he becomes an immortal entity." Compare this with St. Paul, as epitomized in the phrase "and may your spirit and soul and body be preserved entire, without blemish at the presence of our Lord Jesus Christ." [1]

The central doctrine of Jesus was that of the Kingdom of heaven, of birth into that Kingdom, and of rules of life that govern those incorporated into membership. The Kingdom, he told the Pharisees who demanded "When the Kingdom of God should come," "cometh not with observation; neither shall they say, Lo here! or, There! for lo! the kingdom of God is within you." [2] We remember further, how he characterized things pertaining to the kingdom as "mysteries," just as Plato or Pythagoras or Paul had done:—"Unto you it is given to know the mysteries of the kingdom of the God: but to the rest in parables . . .,"—and outside of the parables there is actually very little explicit teaching on the kingdom that has come down to us.

[1] *I. Thessalonians,* v, 23.
[2] *St. Matt.,* iv, 17; xviii, 3.

The obvious explanation of this is not far to seek. The kingdom was attainable only after the man turned from absorption in material things, only after repentance. "Repent, ye, for the Kingdom of heaven is at hand."—"Except ye be converted, *and* become as *little children,* ye shall not enter into the kingdom of heaven."[1] With such a positive ingathering and redirecting of the united faculties of a man alone could come that forward step into a new and hitherto latent consciousness, which is the sphere of existence of the heavenly, twice-born man. And without conversion,—without the awakening from the dead of St. Paul,—the understanding of these inner things was an impossibility.

Christ in no case allows himself to be systematized, to be confined within some ordered scheme or arrangement of classifiable terms, to be bound by mere forms of thought. It is for this reason, therefore, that there is so little explicit teaching on this or that phase of the higher life,—as, for instance, there is in St. Thomas, or Dante, or Ruysbroeck, or the systematic teachings of Theosophy given out in the last quarter of the nineteenth century. But any one who has definitely experienced the steps which St. Paul more precisely outlines, and who has come to birth in the Spirit, would undoubtedly be able to recognize in the whole of Christ's life and example and spoken word a rule of daily conduct and thought illuminating in utmost detail this new order of consciousness. Since, too, every religious instruction must be in essence one and the same, the Christian and Pauline conceptions of Spirit, and particularly of a Spirit in man, must find their analogous rendering in Theosophy and the writings of many Theosophists. As a matter of fact the words of *The Secret Doctrine* might be placed in parallel columns with quotations from the *New Testament,* and the resemblance would prove a fundamental unity of conception. "Man," says *The Secret Doctrine,* "by paralyzing his lower personality, and arriving thereby at the full knowledge of the *non-separateness* of his higher SELF from the one absolute SELF, can, even during his terrestrial life, become as 'One of Us.'"[2] Christ says that a man must "deny himself, and take up his cross daily," and follow the Christ-life; and then: "I and my Father are one,"[3] or again, "And for their sakes I sanctify myself, that they also might be sanctified in the truth. Neither pray I for these alone; but for them also which shall believe on me through their word; that they may all be one; even as thou, Father, in me, and I in them, that they also may be in us; that the world may believe that thou didst send me. And the glory which thou hast given me I have given unto them; that they may be one, even as we are one; I in them, and thou in me, that they may be perfected into one; that the world may know that thou didst send me, and lovedst them, even as thou lovedst me." So too, the *Voice of the Silence* (pp. 20 and 21) reiterates the same idea; "And now thy Self is

[1] *St. Luke,* xvii, 21; viii, 10.
[2] *Sec. Doc.,* vol. I, p. 276.
[3] *St. John,* x, 30; and xvii, 19 to 23.

lost in SELF. Thyself unto THYSELF, merged in THAT SELF from which thou first didst radiate . . . Behold! thou hast become the Light, thou hast become the Sound, thou art thy Master and thy God. Thou art THYSELF the object of thy search. . . ."

In these three extracts we see that this teaching of the Higher Self is in substance exactly the same as that of Paul, or of the Master Christ. To elucidate the Holy Spirit a little more fully, reinterpreting what has been said before in terms of the Theosophy of the last forty-two years, a brief resumé of man's septenary constitution and the seven principles he embodies will be attempted. The actual process, as apart from the ethical and moral method, by which man's spiritual evolution proceeds, is not dealt with as explicitly by St. Paul or by the early canonical Christian writers as it is in the Theosophical writings of the past decades. The method, in principle, by which the lower self, the personality, can reach this knowledge and this oneness with the Higher Self, not as mere theoretical doctrine, but as actual knowledge and experience, bringing with it divine wisdom and powers, making each man a full initiate,—this method or life is in principle the same. Its start is repentance and a higher moral standard; its culmination, from a human point of view, is the mystic union with God, the initiation into the wisdom of the ages, the hidden "mysteries of the kingdom." But where Paul gives a three-fold division of body, soul, and spirit, Theosophy gives a more detailed seven-fold; so that reconciliation of the two systems in this respect would reconcile all that has gone before with the Theosophic parallel.

The first two papers in the volume called *Five Years of Theosophy* give a remarkable analysis of this "next step" on man's part from that of animal man to Spirit. The fundamental postulates there (p. 5) laid down are "(a) that ultimately the Kosmos is *One*—one under infinite variations and manifestations, and (b) that the so-called man is a 'compound being'—composite not only in the exoteric scientific sense of being a congeries of living, so-called material, Units, but also in the esoteric sense of being a succession of seven forms or parts of itself, interblended with each other." The first seven-fold classification of the parts of man was given by Mr. Sinnett in *Esoteric Buddhism*. On page 65 he gives this list:

1. The Body ..... *Rupa*.
2. Vitality ..... *Prana* or *Jiva*.
3. Astral Body ..... *Linga Sharira*.
4. Animal Soul ..... *Kama Rupa*.
5. Human Soul ..... *Manas*.
6. Spiritual Soul ..... *Buddhi*.
7. Spirit ..... *Atma*.

In discussing these he gives an explanation which may be seen to bear most directly on the Spirit or Christos in man (p. 71 ff.).

"Now the fifth principle, or human soul, in the majority of mankind

is not even yet fully developed. This fact about the imperfect development as yet of the higher principles is very important. We cannot get a correct conception of the present place of man in Nature if we make the mistake of regarding him as a fully perfected being already. And that mistake would be fatal to any reasonable anticipations concerning the future that awaits him,—fatal also to any appreciation of the appropriateness of the future which the esoteric doctrine explains to us as actually awaiting him.

"Since the fifth principle is not yet fully developed, it goes without saying that the sixth principle is still in embryo. This idea has been variously indicated in recent forecasts of the great doctrine. Sometimes, it has been said, we do not truly possess any sixth principle, we merely have germs of a sixth principle. It has also been said, the sixth principle is not *in* us; it hovers over us; it is a something that the highest aspirations of our nature must work up toward . . . the sixth may be called the spiritual soul of man, and the seventh, therefore, spirit itself." These statements probably apply to non-disciples, to the lay-majority.

"In another aspect of the idea, the sixth principle may be called the vehicle of the seventh, and the fourth the vehicle of the fifth; but yet another mode of dealing with the problem teaches us to regard each of the higher principles, from the fourth upwards, as a vehicle of what in Buddhist philosophy, is called the One Life or Spirit. According to this view of the matter the one life is that which perfects, by inhabiting the various vehicles. In the animal the one life is concentrated in the *kama rupa*. In man it begins to penetrate the fifth principle as well. In perfected man it penetrates the seventh, man ceases to be man, and attains a wholly superior condition of existence."

These passages may all be seen to apply directly to previous discussions of the Holy Spirit; as also the following from Mr. Judge's *Ocean of Theosophy*. Speaking of the same subdivision of principles as above quoted, he says (p. 32): "Considering these constituents in another manner, we would say that the lower man is a composite being, but in his real nature a unity, or immortal being, comprising a trinity of Spirit, Discernment, and Mind which requires four lower mortal instruments or vehicles through which to work in matter and obtain experience from Nature. This trinity is that called *Atma-Buddhi-Manas* in Sanscrit, difficult terms to render in English. *Atma* is Spirit, *Buddhi* is the highest power of intellection, that which discerns and judges, and *Manas* is Mind. This three-fold collection is the real man; and beyond doubt the doctrine is the origin of the theological one of the trinity of Father, Son, and Holy Ghost." Again, page 57:

"In this higher Trinity, we have the God above each one; this is *Atma,* and may be called the Higher Self.

"Next is the spiritual part of the soul called *Buddhi;* when thoroughly united with *Manas* this may be called the Divine Ego [the "Sons of God" of St. Paul].

"The inner Ego, who reïncarnates, taking on body after body, storing up the impressions of life after life, gaining experience and adding it to the divine Ego, suffering and enjoying through an immense period of years, is the fifth principle—*Manas*—not united to *Buddhi*. . . . And when we either wholly or now and then become consciously united with *Buddhi*, the Spiritual Soul, we behold God, as it were."

Madame Blavatsky in *The Key to Theosophy* (pp. 175-176) gives another classification for the purpose of avoiding certain "misapprehensions" of Mr. Sinnett's arrangement, which throws further light on this subject.

THE HIGHER SELF is	Atma, the inseparable ray of the Universal and ONE SELF. It is the God *above*, more than within, us. Happy the man who succeeds in saturating his *inner* Ego with it!
THE SPIRITUAL DIVINE "EGO" is	the Spiritual soul or *Buddhi*, in close union with *Manas*, the mind-principle, without which it is no Ego at all, but only the Atmic Vehicle.
THE INNER, or HIGHER "Ego" is	*Manas*, the "Fifth" Principle, so-called, independently of Buddhi. The Mind-Principle is only the Spiritual Ego when merged *into one* with Buddhi,—no materialist being supposed to have in him such an Ego, however great his intellectual capacities. It is the permanent *Individuality* or the "Reincarnating Ego."
THE LOWER, or PERSONAL "EGO" is	the physical man in conjunction with his *lower* Self, *i. e.*, animal instincts, passions, desires, etc. It is called the "false personality," and consists of the *lower Manas* combined with Kama-rupa and operating through the Physical body and its phantom or "double."

We get here in this illuminating analysis of man's nature, the amplification of Paul's triple division of body, soul, and Spirit—the latter alone appearing at the new birth, and as the "real man" of Mr. Judge or of *Isis*. Madame Blavatsky's first division—the *Higher Self*, would correspond with St. Paul's and the Gospels' use of the term ὁ θεὸς—"the God," illustrated in several quotations.

Mr. Judge on page 66 of the *Ocean* extends our information as to how far man has already evolved towards this new birth. "Although reincarnation is the law of nature, the complete trinity of *Atma-Buddhi-Manas* does not yet fully incarnate in this race. They use and occupy the body by means of the entrance of *Manas*, the lowest of the three, and

the other two shine upon it from above; constituting the God in Heaven. This was symbolized in the old Jewish teaching about the Heavenly Man who stands with his head in heaven and his feet in hell. That is, the head *Atma* and *Buddhi* are yet in heaven, and the feet, *Manas,* walk in hell, which is the body and physical life. For that reason man is not yet fully conscious, and reïncarnations are needed to at last complete the incarnation of the whole trinity in the body. When that has been accomplished the race will have become as gods, and the god-like trinity being in full possession the entire mass of matter will be perfected and raised up for the next step. This is the real meaning of 'the word made flesh.' It was so grand a thing in the case of any single person, such as Jesus or Buddha, as to be looked upon as a divine incarnation. And out of this, too, comes the idea of the crucifixion, for *Manas* is thus crucified for the purpose of raising up the thief to paradise."

The "crucifixion" of Manas and the lower personality as a necessary preparation for the birth of the Spirit is the burden of St. Paul's instruction and exhortations, and the key-note of the whole of Christ's life and example. Man must not be content to limit himself to physical and psychic instruments; he cannot confine his life to sensation and the grosser senses if the Spirit is to be born in him,—by them "the latch of the Golden Gates" can never be lifted. "In fact it is only by the development and growth of the inner man that the existence of these Gates, and of that to which they admit, can even be perceived. While man is content with his gross senses and cares nothing for his subtile ones, the Gates remain literally invisible." [1] So, equally emphatically, Paul: "For who among men knoweth the things of a man, save the Spirit of the man, which is in him? Even so the things of God none knoweth, save the Spirit of God . . . now the psychic man receiveth not the things of the Spirit of God, for they are foolishness unto him; and he cannot know them because they are spiritually discerned." [2]

Compare with this also the *Voice of the Silence:* "Before the Soul can see, the Harmony within must be attained, and fleshly eyes be rendered blind to all illusion."

"Give up thy life if thou wouldst live" ("Give up the life of physical *personality* if you would live in spirit," says the note).

"That which is uncreate abides in thee, Disciple, as it abides in that Hall [the Hall beyond *Probationary* Learning, that of "Wisdom"]. If thou wouldst reach it and blend the two, thou must divest thyself of thy dark garments of illusion. Stifle the voice of flesh, allow no image of the senses to get between its light and thine, that thus the twain may blend in one."

"Ere thy Soul's mind can understand, the bud of personality must be crushed out; the worm of sense destroyed past resurrection."

"Kill thy desires, Lanoo, make thy vices impotent, ere the first step

[1] *Through the Gates of Gold,* p. 67.
[2] *I Cor.* ii, 11-14.

is taken on the solemn journey. Strangle thy sins, and make them dumb for ever, before thou dost lift one foot to mount the ladder."

"The pupil must regain *the child-state* he has lost ere the first sound can fall upon his ear."[1]

The identification of the Spirit or the Christos with a given principle in man, and further, with the Logos and the incarnation of Jesus Christ, also receives treatment in Theosophic literature; but as in most cases it is bound up with other matter, there is some difficulty in segregating this one idea without bringing with it each different context. In the *Voice of the Silence* (p. 7) a verse reads, "Seek for him who is to give thee birth, in the Hall of Wisdom, the Hall which lies beyond, wherein all shadows are unknown, and where the light of truth shines with unfading glory." The note adds: "The Initiate, who leads the disciple, through the knowledge given to him, to his spiritual or second birth, is called the Father, Guru or Master." In the *Key,* H. P. B. writes (p. 67 ff.): "An Occultist or a Theosophist addresses his prayer to *his Father which is in Secret (read, and try to understand, ch. vi. v. 6, Matthew)*[2], not to an extra-cosmic and therefore finite God; and that 'Father' is in man himself. . . . In our sense, the inner man is the only God we can have cognizance of. . . . We call our 'Father in heaven' that deific essence of which we are cognizant within us, in our heart and spiritual consciousness, and which has nothing to do with the anthropomorphic conception we may form of it in our physical brain or its fancy: 'Know ye not that ye are the temple of God, and that the Spirit of (the absolute) God dwelleth in you?'"

The phrase "and that 'Father' is in man himself" should be related with H. P. B.'s note which follows, as also with Jesus' frequent use of the expression as discussed hereafter.

"One often finds in Theosophical writings conflicting statements about the Christos principle in man. Some call it the sixth principle (Buddhi), others the seventh (Atman). If Christian Theosophists wish to make use of such expressions, let them be made philosophically correct by following the analogy of the old Wisdom-religion symbols. We say that Christos is not only one of the three higher principles, but all the three regarded as the Trinity. This Trinity represents the Holy Ghost, the Father, and the Son, as it answers to abstract spirit, differentiated spirit, and embodied spirit. Krishna and Christ are philosophically the same principle under its triple aspect of manifestation. In the *Bhagavad-gita,* we find Krishna calling himself indifferently Atman, the abstract Spirit, Kshetragna, the Higher or Reincarnating Ego, and the Universal SELF, all names which, when transferred from the universe to man, answer to *Atma, Buddhi* and *Manas.*"

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[1] *Op. cit.,* pp. 2, 5, 6, 13, 16, 17.

[2] "But thou, when thou prayest, enter into thy inner chamber (cf. *Voice,* etc., p. 9, . . . but let the fiery power retire into the inmost chamber, the chamber of the Heart"), and having shut thy door, pray to thy Father which is in secret, and thy Father which seeth in secret shall recompense thee.

In order to relate this sequence of quotations to the principles in man, one more quotation will suffice; we may then turn to the Christos in us, and to the direct teaching and example of the Master Christ, the Logos.

Manas, H. P. B. tells us,[1] "is also called *Kshetrajna,* 'embodied Spirit,' because it is, according to our philosophy, the *Manasaputras,* or 'Sons of the Universal Mind,' who created, or rather produced, the *thinking* man, *'manu,'* by incarnating in the *Third Race* mankind in our round. It is Manas, therefore, which is the real incarnating and permanent *Spiritual Ego,* the *Individuality,* and our various and numberless personalities only its external masks." Manas is, further, "the conception of I, or Ego-Ship. It is, therefore, when inseparably united to the first two [Atma and Buddhi] called the Spiritual Ego, and Taijasi (the radiant). This is the real Individuality, or the divine man. It is this Ego which—having originally incarnated in the *senseless* human form animated by, but unconscious (since it had no consciousness) of, the presence in itself of the dual monad—made of that human-like form *a real man.* It is that Ego, that 'Causal Body,' which overshadows every personality Karma forces it to incarnate into; . . . ." Finally: "of the second (*nous* or Manas) only its divine essence *if left unsoiled* survives, while the third [Buddhi] in addition to being immortal becomes *consciously* divine, by the assimilation of the higher Manas."

These quotations, while bearing directly on our subject, have also introduced through the context the question of man's origin and evolution. As the whole of the second volume of *The Secret Doctrine* deals with this phase, no apology need be offered for not attempting to correlate our development of the Holy Spirit with the gift of Manas and other principles, by the Lunar and Solar Pitris, or "Fathers." That there is this connection seems self-evident; and perhaps St. Paul knew this when he speaks of the fact that "we also [i. e. disciples] have the mind of Christ," and "according as He hath chosen us in Him before the foundation of the world." [2] Leaving out of account this anthropogenetic problem, or what the "Fathers" in general, or a disciple's individual Father, might be in these terms, we will turn to that one phase which is more directly in line with our branch of the subject, and which appears prominently in Jesus' recorded utterances. As, after all, Jesus is the great Western Avatar, by understanding him we get the key to all these problems.

XII

There is no more consistent use by Jesus of any term throughout the Gospels than that of "Father," or "heavenly Father." Briefly put, it would seem that what Christ meant by the Father corresponds with the Christos or Spirit in man. Upon how he is regarded,—that is, on whether

[1] *Key to Theosophy,* pp. 135-6—with note, and 122.
[2] *II Cor.* ii, 16; *Ephesians,* i. 4.

Jesus be thought of as man, or as the Master incarnating in the personality of Jesus,—would depend the plane, or rather, on which set of planes, the correspondence might be worked out. If we keep in mind what St. Augustine wrote (*De Civitate Dei,* ix) of Christ's relation to us—"for this purpose did He intervene, that having fulfilled the span of His mortality, He might from dead men make immortal,—which He showed in Himself by rising again; and that He might confer beatitude on those who are deprived of it,—for which reason He never forsook us"—and remember that while Jesus Christ was *man,* some *divine person or principle* must have borne that same relation to him which he now holds to us, then the relationship of Jesus with the Father may assume a less indefinite meaning.

The recognition on Jesus' part of this relationship began very early in life; as a boy among the doctors in the temple he asked his mother "Wist ye not that I must be about my Father's business?"[1] (the Greek literally is "in the things of my Father," variously translated, as "in my Father's temple," etc.). Whatever were his actual words, here is the first utterance recorded of a long series that culminated in the statement "I am in the Father and the Father in me."[2] He teaches us that the kingdom of heaven is within us, and then that our Father is a heavenly Father, "Our Father which art in heaven." The association is not without significance. He sums up the sections on forgiveness and charity in the Sermon on the Mount to the disciples with the phrase, which recalls the initiate's use of the word child to designate Chela or disciple,—"that ye may be the children of your Father which is in heaven."[3] And, finally, to follow out the parallel between the Christ in us and the Father in Christ, we may set St. Paul's phrases "Wherefore if any man is in Christos, there is a new creation [or "he is a new creature"]: the old things are passed away; behold, they are become new. But all things are of the God, who changed us to himself through Christos, and gave unto us the ministry of reconciliation [*i. e. "the changing"*—the word has no immediate English equivalent]; to wit, that God was in Christ to change the world unto himself,"[4] together with Jesus' own utterances: "The words that I speak unto you, I speak not of myself: but the Father that dwelleth in me, he doeth the works . . . Verily, verily I say unto you, he that believeth on me, the works that I do shall he do also; and greater than these shall he do because I go unto the Father. And whatsoever ye shall ask in my name, that will I do, that the Father may be glorified in the Son."[5]

As we have counted 112 uses directly by Jesus of the word Father in the *Gospel according to St. John* alone, it is needless to state that it would require a separate treatise to exhaust this material. Once this

[1] *St. Luke,* ii, 49.
[2] *St. John,* xv, 11; cf. xvii, 21.
[3] *St. Matt.,* v. 45.
[4] *II Cor.,* v. 17-19.
[5] *St. John,* xiv, 10, 12, 13.

approach to the subject is attempted, once this understanding of its relation to Pauline and universal Spirit-doctrine be grasped, then the wealth of material becomes almost confusing. In the earlier public utterances, recorded in *St. John,* before the Jews in the synagogue, Jesus teaches the doctrine of the Father in himself and in disciples, declaring by contrast that the unbelieving pharisees have the devil for their father. In the later teaching at the Last Supper a veil is lifted, and he links the terms Father and the Spirit together so closely as to furnish Scholastic metaphysics with the Scriptural basis for its Trinitarian theology. In the early discourses, Jesus uses symbols of the vine, and of flesh and blood, to veil the true meaning; and in this he but follows the Essenean, Eleusinian and Bacchic mystery-language, according to Madame Blavatsky (cf. *Isis,* II. pp. 43-44 ff. *et seq.*). But even this veil becomes very thin if we link one sentence with St. Paul's previously discussed use of the same terms: "For as the Father raiseth the dead and quickeneth them, even so the Son also quickeneth whom he will. . . . Verily, verily I say unto you, He that heareth my word, and believeth him that sent me, hath [notice tense] eternal life, and cometh not to a separation [i. e. a trial resulting in condemnation, damnation. *Cf. Light On The Path,* p. 18, "The Voice of the silence remains within him; and though he leave the Path utterly, yet one day it will resound, and rend him asunder, and separate his passions from his divine possibilities"], but hath passed out of death into life. Verily, verily I say unto you, The hour cometh, and now *is,* when the dead shall hear the voice of the Son of the God; and they that hear shall live."[1]

Of this H. P. B. says in *The Secret Doctrine,*[2] "On the other hand, regarded in the light of the Logos, the Christian Saviour, like Krishna, whether as man or logos, may be said to have saved those who believed in the secret teachings from 'eternal death,' to have conquered the Kingdom of Darkness, or Hell, as every Initiate does. This in the human, terrestrial form of the Initiates, and also because the *logos* is Christos, that principle in our inner nature which develops in us into the Spiritual Ego—the Higher Self—being formed of the indissoluble union of *Buddhi* (the sixth) and the spiritual efflorescence of *Manas,* the fifth principle." The note says: "It is not correct to refer to Christ—as some theosophists do—as the sixth principle in man—*Buddhi.* The latter *per se* is a passive and latent principle, the spiritual vehicle of Atman, inseparable from the manifested Universal Soul. It is only in union and in conjunction with *Self-consciousness* that *Buddhi* becomes the Higher Self and the divine, discriminating Soul. *Christos* is the seventh principle, if anything." To resume the text: " 'The Logos is passive Wisdom in Heaven and Conscious, Self-Active Wisdom on Earth,' we are taught. It is the marriage of the 'Heavenly Man' with the 'Virgin of the World'—Nature, as described by *Pymander;* the result of which is their progeny—immortal

[1] *St. Jn.,* v, 21, 24-5.
[2] II, 230-231, and notes.

man. It is this which is called in St. John's *Revelation* the marriage of the lamb with his bride (xix, 7)."

There is a further reference to a passage in *St. Luke,* x, 17-24, which reads: "And the seventy [*disciples*] returned with joy, saying, Master, even the demons are subject unto us in thy name. And he said unto them, I beheld Satan fallen as lightning from heaven. Behold, I have given you authority to tread upon serpents and scorpions, and over all the power of the enemy: and nothing shall in anywise hurt you. Howbeit in this rejoice not, that the spirits are subject unto you; but rejoice that your names are written in heaven. In that same hour he rejoiced in the Holy Spirit, and said, I acknowledge openly and joyfully to thee, O Father of the heaven and the earth, that thou didst hide these things from the wise and understanding, and didst reveal them unto little children: yea, Father, that so it was well-pleasing in thy sight. All things have been delivered unto me of my Father: and no one knoweth who the Son is save the Father; and who the Father is save the Son; and he to whomsoever the Son willeth to unveil. And turning to the disciples, he said privately, Blessed are the eyes which see the things that ye see: for I say unto you, that many prophets and kings desired to see the things which ye see, and saw them not; and to hear the things which ye hear, and heard them not." In commentary, H. P. B. writes:

"Now, 'thy name' means the name of Christos, or Logos, or the Spirit of true divine wisdom, as distinct from the spirit of intellectual or mere materialistic reasoning—the HIGHER SELF in short. And when Jesus remarks to this that he has 'beheld Satan as lightning fall from heaven,' it is a mere statement of his clairvoyant powers, notifying them that he already knew it; and a reference to the incarnation of the divine ray (the gods or angels) which *falls into generation.* For not all men, by any means, benefit by that incarnation, and with some the power remains latent and dead during the whole life. Truly 'No man knoweth who the Son is, but the Father; and who the Father is, but the Son' as added by Jesus then and there (ibid, x. 22)—the Church 'of Christ' less than any one else. The Initiates alone knew the meaning of the term 'Father and the Son,' and knew that it referred to Spirit and Soul on the Earth. For the teachings of Christ were *occult* teachings, which could only be explained *at the initiation.* They were never intended for the masses, for Jesus forbade the twelve to go to the Gentiles and the Samaritans (*Matt.* x. 5), and repeated to his disciples that the 'mysteries of Heaven' were for them alone, not for the multitudes (*Mark* iv. 11)."

* * * * * * *

The drama of Christ's life is a symbolic representation of the stages of initiation, and therefore of the growth and life of the Spirit. The Virgin Birth has already been discussed (Section x., p. 220). There seems to be a significance, though obscure, in the slaughter of the Innocents, as this occurs in the legends connected with several spiritual incarnations. (cf. *Isis,* vol. II, p. 199 ff., and 560-1 ff.) In the *Zohar*

Rabbi Simeon Ben-Iochai uses the term "the little ones" or "Companions" to mean, according to H. P. B. "the *perfect Initiates.*" She adds: "Such was the name given in ancient Judæa to the Initiates, called also 'Innocents' and the 'Infants,' *i. e.,* once more reborn. This *key* opens a vista into one of the New Testament mysteries; the slaughter by Herod of the 40,000 'Innocents.' There is a legend to this effect, and the event which took place almost a century B. C., shows the origin of the tradition blended at the same time with that of Krishna and his uncle Kansa. In the case of the N. T., Herod stands for Alexander Janneus (of Lydda), whose persecution and murder of hundreds and thousands of Initiates led to the adoption of the Bible story."[1]

Some traditions say that Jesus, after a sojourn in Egypt was initiated into the mysteries, returned, and was baptized of John in the Jordan. "And Jesus, when he was baptized, went up straightway from the water: and lo, the heavens were opened unto him, and he saw the Spirit of God descending as a dove, and coming upon him; and lo, a voice out of the heavens saying, This is my Son, my beloved, in whom I am well pleased."[2] In a note to *Pistis Sophia* H. P. B. says: "In Egyptian Esotericism the 'dove symbol' of the Gnostics was represented by the glyph of the *winged globe.* The dove, that descends on 'Jesus' at his baptism is typical of the conscious descent of the 'Higher Self' or Soul *(Atma-Buddhi)* on Manas, the Higher Ego; or in other words, the union during initiation of the *Christos,* with *Chrestos* or the imperishable 'Individuality' *in the All,* with the transcendent Personality—the adept."[3] St. John adds that whereas he baptized with water, Jesus "baptized with (in) Holy Spirit."[4]

Immediately after this,—"Then was Jesus led up of the Spirit into the wilderness to be tempted of the devil," where he fasted for the traditional period of forty days. Returning, he preached and healed throughout Judæa and Galilee. But all his teaching was veiled, except those few fragments that have come down to us of his private discourses with his disciples. One of these, Nicodemus, received teaching "by night." To him Jesus said: "Verily, verily, I say unto thee, Except a man be born from above, he cannot see the kingdom of God. Nicodemus saith unto him, How can a man be born when he is old? can he enter a second time into his mother's womb and be born. Jesus answered, Verily, verily, I say unto thee, Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God. That which is born of the flesh is flesh, and that which is born of the Spirit is Spirit. Marvel not that I said unto thee, Ye must be born from above. The wind bloweth [this can also be translated "the Spirit breatheth"] where it listeth, and thou hearest the voice thereof, but knowest not whence it cometh, and whither it goeth: so is every one that is born of the Spirit. Nicodemus answered and said unto him, How can these things be? Jesus answered and said

[1] *Sec. Doc.,* Vol. II, p. 504; quotes ii, 34.
[2] *St. Matt,* iii, 16, 17.
[3] *Lucifer,* Vol. IV, 1890, p. 109, note.
[4] *St. John,* i, 33.

unto him, Art thou the teacher of Israel, and understandest not these things? Verily, verily, I say unto thee, We speak that we do know, and bear witness of that we have seen; and ye receive not our witness. If I told you earthly things, and ye believe not, how shall ye believe, if I tell you heavenly things? And no man hath ascended into heaven, but he that hath came down from heaven, the Son of man which is in heaven. And as Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up:[1] that whosoever believeth may in him have eternal life."[2]

Again *The Secret Doctrine* says:[3] "In *Pistis Sophia* the disciple says to Jesus: 'Rabbi, reveal unto us the Mysteries of the Light [*i. e.*, the "*Fire* of Knowledge or Enlightenment"] . . . for as much as we have heard thee saying that *there is another baptism of smoke,* and another baptism of the Spirit of Holy Light,' *i. e.*, the Spirit of FIRE. 'I baptize you with water, but . . . he shall baptize you with the Holy Ghost and with fire,'[4] says John of Jesus; meaning this esoterically. The real significance of this statement is very profound. It means that he, John, a non-initiated ascetic, can impart to his disciples no greater wisdom than the mysteries connected with the plane of matter (water being a symbol of it). His *gnosis* was that of exoteric and ritualistic dogma, of dead-letter orthodoxy; while the wisdom which Jesus, an Initiate of the higher mysteries, would reveal to them, was of a higher character, for it was the 'FIRE' Wisdom of the true gnosis or the *real spiritual* enlightenment. One was FIRE, the other the SMOKE. For Moses, the *fire* on Mount Sinai, and the spiritual wisdom imparted; for the multitudes of the 'people' below, for the profane, Mount Sinai in *(through)* smoke, *i. e.*, the exoteric husks of orthodox or *sectarian ritualism.*" The note adds: "In the Cycle of Initiation, which was very long, water represented the first and lower steps towards purification, while trial connected with *fire* came last. Water could regenerate the body of matter; FIRE alone, that of the *inner* Spiritual man."

Of the last stages of the Christ-drama, the Transfiguration and the Resurrection, little more than the Gospel accounts is to be gleaned. After the Baptism he had already "attained" from a human point of view; and any further steps pertain to an order of existence almost beyond our intellectual conception. Certain hints Jesus himself gives us. The Jews asked him for a sign—"What sign shewest thou unto us, seeing that thou doest these things? Jesus answered and said unto them, Destroy this temple [or sanctuary], and in three days I will raise it up. The Jews therefore said, Forty and six years was this temple in building, and wilt thou raise it up in three days? But he spake of the temple of his body. When therefore he was raised from the dead, his disciples remembered that he spake this; and they believed the scripture, and the

[1] Compare back Mr. Judge, pp. 350-1.
[2] *St. John,* iii, 3-15.
[3] *Op. cit.* II, p. 566.
[4] *St. Matt.,* iii, 11.

word which Jesus had said."[1] And again, "An evil and adulterous generation seeketh after a sign; and there shall be no sign given to it but the sign of Jonah the prophet: for as Jonah was three days and three nights in the belly of the whale; so shall the Son of man be three days and three nights in the heart of the earth."[2]

Another hint as to Christ's glorification in the Spirit is the following: "Jesus stood and cried, saying, If any man thirst, let him come unto me, and drink. He that believeth on me, as the scripture hath said, out of his belly shall flow rivers of living water. But this spake he of the Spirit, which they that believeth on him were to receive: for the Spirit was not yet; because Jesus was not yet glorified."[3] Christ's promise of this was made at the Last Supper: "And I will make request of the Father, and he shall give you another Paraclete [Comforter, Advocate, Helper], that he may be with you for ever, the Spirit of truth . . . But the Paraclete, the Holy Spirit, whom the Father will send in my name, he shall teach you all things, and bring to your remembrance all that I have said unto you . . . It is expedient for you that I go away: for if I go not away, the Paraclete will not come unto you; but if I go, I will send him unto you."[4]

Finally, we have those mysterious words to Mary Magdalene early Easter morning: "Jesus saith to her, Touch me not; for I am not yet ascended unto the Father: but go unto my brethren, and say to them, I ascend unto my Father and your Father, and to my God, and your God."[5]

XIII

At the very outset of this study it became evident that no decisive conclusions could be drawn because of the very nature of the subject itself. A mystery is not so because the arbitrary will of those who know imposes it upon the many who do not. Zeller quotes Plato as saying, "Purity, even in the secret longings of our hearts, is the greatest duty; and only philosophy and the initiation into the Mysteries help towards the attainment of this object"—only the "pure in heart" see God. The birth of the Spirit of the Christ in us is one step, apparently the next step, in that process of evolution which culminates in union with the Divine. The religious teachings of India, of Egypt, of the ancient Jews, of the Greeks, of Jesus and of Paul, all deal with this new birth. But as each used different words and sets of terms to express this fundamental idea, much confusion has arisen. "The lack of mutual agreement between writers in the use of this word [Spirit] has resulted in dire confusion" writes Madame Blavatsky in her first book (*Isis,* I, p. xli). "It is commonly made synonymous with *soul;* and the lexicographers countenance the usage. This is the natural result of our ignorance of the

[1] *St. John,* ii, 18-22.
[2] *St. Matt.,* xii, 39-40.
[3] *St. John,* vii, 37-39.
[4] *St. John,* xiv, 16, 17, 26; xvi, 7.
[5] *St. John,* xx, 17.

other word, and repudiation of the classification adopted by the ancients. Elsewhere we attempt to make clear the distinction between the terms 'spirit' and 'soul.' *There are no more important passages in this work."*

The investigation of this distinction led us to discuss St. Paul's clear-cut utterances on the Spirit, and so to relate the Spirit with the Christos, which brought us to Christ's life and teachings. A writer in the *Theosophist*[1] sums up admirably all that we have tried to bring out, and with this quotation we close this series.

"But what is the mystery of the Christ or the state of Christhood?

"Esoteric psychology teaches that we all possess a divine spark within us, an emanation of the Logos, which, overshadowing us more or less distinctly in proportion to the grade of spiritual development we may have attained, eventually becomes unmistakably manifest when a perfect union is accomplished between our spiritual soul and this spiritual essence called Christos or the Christ. In other words, taken from ancient esoteric language, our soul (ever figured as feminine) after having undergone complete purification (and thus become 'virgin') is able to conceive and give birth to the 'divine child.' Thus our raised soul, from having been our highest consciousness or innermost Ego, becomes merely the vehicle for a greater light within us,—a light which henceforth forming our new Ego, sheds the effulgence of its divine radiance through us and proclaims the crowning of the 'new birth.'

"In gaining those steps in his spiritual evolution, the individual 'partakes of' or 'assumes' Christ, and eventually becomes Christ, for the process varies by ascending degrees; from the mere nascent life of the divine within the soul's dim and fitful intuition, rising to the steady voice within our hearts, and culminating in the full redemption of the human spirit."

JOHN BLAKE, JR.

(*Conclusion*)

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[1] *The Theosophist*, Vol. XI, 1890, p. 155—"A Study in Esoteric Christianity," signed "H. A. V."

ALCOHOLISM

PEOPLE whose attitude towards science is unsympathetic are wont to point out, with varying degrees of irony or sarcasm, but always with unction, that the most definite and widely accepted theories, hypotheses, and conclusions of science are quite regularly and necessarily discarded by later investigators, and replaced with new ones; that this repeated experience justifies doubt about the alleged facts of science and makes a sceptical attitude of mind towards science merely a sensible precaution. They take pains to point out that the ill-disguised contempt of the scientists for the opinions and conclusions of those who do not work in accordance with the canons of science is not warranted by this obvious instability of the results achieved by these methods.

Nevertheless the fact seems to be that in spite of the enormous mass of information or knowledge which has been accumulated throughout the ages, and is now available to the student, it is still only in the realms of science that most men feel that they have secure foundations under their feet. Scientific statements about life and matter may be unreliable and may often be changed, but at least they are generally felt to be more likely to be right than the theories and speculations of those who generalize from insufficient data, or who base their opinions upon other data than observed and verifiable facts.

What should be the Theosophic attitude towards this anomaly? No rational person would want to disregard the contributions which science is constantly making to human knowledge. The author of *Light on the Path* says, "I pray that no reader or critic will imagine that, by what I have said, I intend to depreciate or disparage acquired knowledge, or the work of scientists. On the contrary, I hold that scientific men are the pioneers of modern thought." Perhaps an attempt to define the modern ideal of scholarship will help clear up the situation. Let us take, not a chemist or physicist, but an historian, where the lines are not so clearly marked. He observes the facts of history, the records of the past, and from those he is willing to draw certain conclusions; his quarrel with the amateur student is that the latter draws conclusions which are not justifiable, and there is at once a difference of opinion. A case in point is that of Miss Jessie L. Weston, who has been studying and writing about the Arthurian legends for thirty or forty years, and who is a recognized authority on this difficult subject. Recently she has published a book of immense erudition which carries the source of the Arthurian legends back to the Greek Mysteries of Adonis, and to realms which are considered outside the legitimate field of scientific research, and as a result many of her former admirers and followers are saying regretfully that she has spoiled the fine record of a lifetime of work. Her critics are

incompetent to pass upon the truth of her opinions, and would be the first to say so, but they will unhesitatingly thrust her outside of the ranks of valid scholarship. Modern science limits the field of inquiry considered legitimate, which is at once its weakness and the source of its too frequent and dangerous mistakes. How can it arrive at truth when it deliberately excludes whole ranges of life from its investigations. It is true that these more impalpable and intangible departments of life are either extraordinarily difficult to investigate, or altogether elude the present methods and instruments of science, but it is none the less true that these departments which science deliberately ignores, have an immense and often a paramount influence on palpable and tangible nature, and therefore constantly upset and render invalid the slowly and laboriously acquired data which science gathers from observation and experiment.

Science is, of course, gradually being forced, against her will, for the most part, to enlarge the area of inquiry. The boundaries are being forced back, step by step and stage by stage, as she awakes to a keener realization that no reliable work can be done when an inquiry is into only a part of a whole. We are becoming aware of the enormous complication of nature. A modern doctor is worse than useless, he is a distinct menace, if he treats only the body and ignores the nervous system, the psychic nature and the mind. Further than this the best of physicians rarely goes. He still ignores the moral nature and the Soul, because even if he feels in some subtle way that they influence his problem he does not know enough to take these factors into account. A recent review of Prof. Osborne's book, *The Men of the Old Stone Age,* pointed out the equipment of knowledge of seven or eight separate sciences which was necessary to an investigator into his subject. The modern scholar indeed complains that a lifetime is not long enough to acquire the information needed to carry further into the realms of the unknown the boundaries of any given science.

Generally speaking, the scientist accepts tentatively as a fact, or as a justifiable hypothesis, a conclusion which is the logical result of careful observation or experiment. Both observation and experiment must be the kind that can be repeated at will by others. As the number of factors in any scientific problem is infinite, and as any new fact, not hitherto observed may entirely upset the previous conclusion—something which is constantly happening—science is on an unstable and insecure ground, and, seemingly, always will be.

The non-scientific student, the mystic, the religious, the poet, all those who follow the inductive as against the deductive method, are in my opinion more likely to be right than the scientist, because the higher up we go, the nearer the fundamental unity we get, the simpler life and the laws of nature become. It is when the non-scientist applies his general conclusions to details that he is liable to err. The scientist is likely to be more accurate about details and unreliable as to his general conclusions,—

the mystic more accurate in his generalizations, and may make mistakes in his application of them to details. The two positions supplement each other and correct each other; and the ideal position of the Theosophist would be to reconcile them and to be the living exponent of both.

In no direction is the confusion wrought by the quarrel between these two methods more apparent than in the whole subject of alcoholism. It has a prodigious literature, and is perhaps receiving as much attention at the present time, as any tangible matter which influences human life. The most elaborate and detailed studies and experiments are being conducted all over the world by Research Bureaus, Laboratories, Universities, Experiment Stations, and individual investigators and students. Even a summary of recent reports would be an impossibility within our limits; but as the THEOSOPHICAL QUARTERLY ought, every once in a while, to make its position clear on all the great issues of human life, and as alcoholism is now a paramount issue in politics and elsewhere, I shall endeavor to indicate some of the more recent and most reliable of the conclusions reached by the students of this vast subject.

It is needless, perhaps, to state that Theosophy is absolutely opposed to the use of alcohol as a beverage, and that it does not believe in the use of alcohol as a food, or as a stimulant, or even as a medicine, save in rare cases and under doctor's advice. It believes that the objections to its use, on other, higher, and more important grounds, outweigh the good it can do in lesser ways. In other words, even if alcohol does at times, and in certain limited ways, help the body, it always harms the higher centers and activities, and therefore, should not be used. The whole trend of modern research confirms this view. In order to make the matter clear, we shall formulate and condense the opinions of recent investigators under several captions.

Alcohol and the Body.—Alcohol was thought to have a high food value, and to be easily absorbed by the body, but it is now the opinion that its food value is no greater than that of sugar or other simple substances which have no deleterious after effects. The last few months have thrown further light on its usefulness as a food, and even in diabetes, which was its last therapeutic stronghold, it is now shown to be unwise. Recent work done at the Carnegie Institute has shown "not only an absolute lack of 'antikotogenic' or acidosis-preventing influence on the part of alcohol, but an actual acceleration of such conditions." It has long been recognized that it is not a stimulant. It is positively dangerous to give it to a person suffering from shock, or about to faint. It may kill them, as it is a heart depressant. It does not overcome fatigue, or increase the body's power to perform work, even temporarily. It has been proved conclusively that it lowers a man's ability to work either temporarily or over a prolonged period. Its use, even in moderate quantities shortens life. The Insurance Companies have been investigating the subject for years, and now many of them refuse to accept heavy drinkers or excessive drinkers, and charge higher premiums for users as against non-users.

	Death-rate in Excess of Standard
Steady moderate drinkers.....	86 per cent.
Having past excesses	50 per cent.
Very moderate drinkers.....	18 per cent.

A steady drinker is defined as one who exceeds two glasses of beer or one drink of whiskey a day.

Of the graduates from Dartmouth College during the ten years from 1868 to 1878, within 25 years, 13 per cent of non-users had died and 26 per cent of users; in 35 years 22 per cent of non-users and 41 per cent of users.

The complex elements in the blood that arise to defend the body when it is attacked by disease are unfavorably affected by alcohol. Even small doses have been shown to lower resistance to such diseases as septicæmia (blood poison), pneumonia and typhoid fever.

In a recent address upon the pernicious effects of alcohol, Dr. T. A. MacNicholl said:

"The great burden of drink is not borne by the drinker but by the drinker's children. The germ cell that is to be evolved into another being is the most highly organized of all the cells in the body. In its protoplasm lies the material and pattern of the perfected organism. Should such poison as alcohol lessen the nutrition of the cell or impair the quality of the protoplasmic material and deface the pattern, these shortcomings and defects would be manifested in the subsequent stages of development. A defective germ cell can not evolve a normal body. This is the reason that we find a large percentage of functional and organic diseases among the children of drinking parents.

"In our studies among school children in New York City we find that sixty-two per centum are the children of drinking parents; and that ninety-one per centum of these children of drinking parents suffer from some functional or organic disease. In one institution for the treatment of physical defectives a recent study shows that every patient is the child of drinking parents.

"A study of two groups of families will clearly show the difference in heredity between the children of the drinker and the children of the abstainer. Ten families of regular drinkers show the following:

Total number of children, 55.

30 died in infancy,	3 heart disease,
1 insane,	1 imbecile,
1 epileptic,	5 neurotic,
4 anæmic,	3 adenoids,
3 very poor teeth,	8 tubercular,
1 diabetic,	4 normal.

"In their studies these children stood as follows: 2 were excellent, 6 fair and 17 deficient.

"Ten families of total abstainers show the following:
"Total number of children, 70.

2 died in infancy,	1 neurotic,
1 anæmic,	1 rheumatic,
1 tubercular,	64 normal.

"In their studies these children stood as follows: 56 were excellent, 10 fair and 2 deficient.

"Of the abstainers ninety per centum were normal in mind and body, as against seven per centum of drinkers' children. A comparison of these two groups of families, living under the same conditions, and in the same environment, shows that alcohol actually injured or destroyed eighty-three per centum of the children. Ninety-seven per centum of the children of total abstainers were proficient in their studies as against thirty-two per centum with drinking parents.

"Were the transmitted marks of alcohol degeneracy limited to one generation, could improved sanitation and medication correct and remove disordered nerve centers, bad heredity would receive partial compensation; but the laws of nature are fixed. 'Whatsoever a man soweth that shall he also reap.' The degenerate factor becomes more potent with each transmission and renders posterity more and more susceptible to disease. An illustration of this heredity law may be noted in the children of ten families of drinking parents traced through three generations.

"Ten families of drinking parents:

"First generation, 47 children, of whom 50 per centum suffered from organic and functional diseases.

"Second generation, 90 children, of whom 62 per centum suffered from organic and functional diseases.

"Third generation, 82 children, of whom 95 per centum suffered from organic and functional diseases.

"For every child of total abstainers that dies under two years of age, five children of drinking parents die. If this percentage holds good throughout the United States, then we are confronted with the fact that since the dawn of the twentieth century to the first of January, 1912, one million babies, under two years of age, died as the result of the drink habit of their parents. This is race suicide on a colossal scale.

"It is a significant fact that during the past five years we have registered the highest per capita consumption of alcoholic liquors in the history of the country; and during this same period the mortality among children under five years of age has increased 147 per centum.

"My studies during the past twenty years, continuous to date, indicate a steadily increasing degeneracy among drinkers' children. One out of every five children, born to drinking parents, will be insane. One out of every three children born to drinking parents will suffer from epilepsy and hysteria. At this rate of insanity among drinkers' children, and with an increased per capita consumption of alcoholic liquors, we must expect

a very largely increased number of insane among the children of the next generation.

"In England, a few years ago, of twelve thousand men examined at Manchester, nine thousand were rejected as physically unfit for army service. Dr. Bollinger estimates that half of the young men in Germany between eighteen and twenty-two years of age are incapable of bearing arms. Not long ago a call was issued for young physicians to enter the United States army. Eighty per centum of those examined were rejected as physically unfit.

"When four-fifths of the most representative men in America are pronounced unfit for war, what shall we say of their fitness to father the next generation."

Sir Victor Horsley, England's most famous neurological surgeon, says:

"No physician who has closely investigated the action of alcohol in recent years prescribes alcohol. It is rapidly disappearing from both hospital and private practice.

"There is perhaps no more striking feature in the evolution of modern therapeutics than the material alteration which has taken place in recent years in the status of alcohol as a medicine. Time was when it held the place of a universal stimulant and sedative—for such was our fatuous attachment to this product that we attributed to it therapeutic properties of the widest divergence. Did the heart flag and the pulse beat low? We gave alcohol to bring it up. Was the pulse too rapid, and the heart excited? We gave alcohol to bring them down. . . . The real factor in the decline of alcohol as a medicinal agent has been the careful observation, and the cold unprejudiced reasoning of thoughtful, scientific men in the laboratory and at the bedside.

"Modern pharmacological investigation has distinctly discredited the employment of alcohol as a medicine. It has been conclusively established that, strictly speaking, alcohol is neither a stimulant nor a sedative, but merely an excitant, whose effects are invariably followed by excessive reaction. Its only action in this respect is to suspend the inhibitory influence of the higher brain centers and to give free reign to the explosive function of the lower nerve centers. It simply takes the line out of the driver's hand and allows the horses to run at their own sweet will—a course whose apparent effect may be either a stimulative or a sedative one, according to the temper and condition of the horses at the time. It is, in a word, wasteful—a drawing upon reserves—and the patient is worse under its use than without it.

"One by one the physiologic fallacies which have bolstered its use have, under the light of modern knowledge and research, been disproven and discredited by the application of reason and the showing of fact."

Whiskey and brandy and wines have been stricken out of the list of medicines in the United States Pharmacopœia.

Alcohol and the Mind and Nervous System.—At a recent meeting of

the neurologists and scientists of America, the following report was presented by the committee on Alcoholism, and adopted:

"WHEREAS, In the opinion of the alienists and neurologists of the United States, in convention assembled, it has been definitely established that alcohol when taken into the system acts as a definite poison to the brain and other tissues; and

"WHEREAS, The effects of this poison are directly or indirectly responsible for a large proportion of the insane, epileptic, feeble minded, and other forms of mental, moral and physical degeneracy; therefore be it

"Resolved, That we unqualifiedly condemn the use of alcoholic beverages and recommend that the various state legislatures take steps to eliminate such use; and be it further

"Resolved, That organized medicine should initiate and carry on a systematic, persistent propaganda for the education of the public regarding the deleterious effects of alcohol; and be it further

"Resolved, That the medical profession should take the lead in securing adequate legislation to the end herein specified."

One-half to one quart of beer is sufficient to distinctly impair memory, lower intellectual power and retard simple mental processes, such as the addition of simple figures. After moderate doses of alcohol, the mind responds prematurely to any outside stimulation. The reaction is hasty—"the judgment of the reason comes limping along after the hasty action." How many hasty words, hasty letters, hasty deeds, afterwards regretted, have resulted from even one cocktail!

Alcohol is no longer regarded as a brain-stimulant, but as a narcotic, a deadening drug similar to ether and chloroform. This narcotic or deadening influence is first exerted on the higher reasoning powers that control conduct, so that the lower activities of the mind and nervous system are for a time released. This and a brief local effect on mouth and throat explain the apparent stimulation. The every-day well-poised, self-controlled man goes to sleep, as it were, and the primitive man temporarily wakes up. Eventually, the nervous system is narcotized, and the drinker becomes sleepy.

It has further been shown that it is the difficult and responsible work which suffers most from the influence of alcohol. Endurance, energy, concentration and memory suffer in the first place, while purely mechanical occupations are inhibited in a far less degree.

Alcohol and the Moral and Emotional Nature.—We have already seen that alcohol stimulates the lower and inhibits the higher centers. Perhaps it would be fairer to say that it *liberates* the lower tendencies, or, in Theosophical parlance, it takes the brakes off the lower nature and gives it free play.

The most interesting recent contribution to the psychic side of alcoholism, however, is from Dr. William A. White, Superintendent of the Government Hospital for the Insane, at Washington. He says that

many years of observation convinces him that men seek alcohol because they feel themselves to be inefficient or defective, and dare not face reality. Alcoholism is a symptom.

"The feeling of inefficiency and *flight from reality,* the ear-marks of a neurosis, are the ear-marks of alcoholism, and now we can understand why alcohol has been considered a stimulant, and why it has been called a habit-producing drug. It has been called a stimulant, because the individual, who is incapable of facing reality and has had to take alcohol to escape, has had also to have the best possible reason for taking it—namely, that it would help him to meet reality. It is a pure fiction of the alcoholic, this stimulating quality of alcohol. As to the habit-producing qualities of this drug—another fiction—the alcoholic cannot get along without his alcohol; he must find a road that takes him away from reality, once in a while at least; therefore, the fiction of the habit. The alcohol has gripped him with this mysterious habit; like an evil spirit he is in its clutches, and therefore he, himself, to himself is no longer responsible. He has projected his responsibility upon this myth, and therefore calmed his conscience.

"When we understand better the fundamental conditions which underlie the symptom, alcoholism, we may be able to do something more definitely constructive about it."

Alcohol and the Soul.—Alcohol probably does not directly affect the soul at all. It is not likely that its direct influence can reach up to the plane of the soul. It is pernicious from the standpoint of the soul, because of its deleterious effects upon those portions of the human constitution with which the soul is in most intimate contact, and especially because it has a tendency to paralyze and inhibit the centers in the nervous system and brain through which the power and influence of the soul pour into and affect the human animal.

The other day I received a circular from the New York State Brewers' Association, quoting some physicians to the effect that wine and beer in moderate quantities were not injurious to the general health. There is a good deal of that kind of talk, particularly about beer. Perhaps the best reply is that of Dr. Fisk of the Life Extension Institute, a recognized expert on alcoholism. He said, in a recent *Atlantic,* "After twenty-five years of experience . . . my cumulative judgment is that alcohol is a destructive force, wholly evil in its total effects. I deprecate the too prevalent tendency to apologize for alcohol, to deal gently and tenderly with it, instead of bringing it to the bar of human judgment.

"Furthermore, alcohol is alcohol, either in whiskey or beer. It is nonsense to claim that beer is a hygienic drink. It is drunk chiefly for its alcoholic effect," and it produces all the pernicious effects of alcohol.

C. A. G.

ON THE SCREEN OF TIME

"NOW are you satisfied? . . ." The Objector was jeering.

"Why should I be satisfied?" retorted the Gael.

"I thought you wanted war!"

"You misunderstood me," replied the Gael. "You often do. You remind me of something that actually happened a few days ago in a Sunday School. The Superintendent, who also happens to be a member of the Theosophical Society, had announced very clearly and fully to the children that the School would not assemble on the following Sunday because the Bishop was coming for a Confirmation service. Later, in order to make sure that the children had understood, the Superintendent questioned them. 'Now children,' he said, 'tell me who is going to visit us next Sunday?' There was a long and deadly pause. 'Tommy,' he urged, 'you heard me say who is coming. Who is it?' Tommy gasped. Then, finally, drawing on his courage, Tommy announced: 'St. Joseph, Sir.' Some of the other children looked a shade bewildered, but none of them laughed."

We did laugh, including the Objector. But the Gael continued without a quiver:

"For a Protestant Sunday School it was not so bad, because it showed unusual imaginative power: and Protestants have no imagination. And that is what I find hopeful about the Objector" (the Gael was addressing the clock). "His perversity is splendidly imaginative. He is absolutely the most combative, not to say contentious person I know; so he accuses me of favouring any kind of a war at any price!"

"What on earth do you favour?" asked the Objector.

"God and Heaven and a few other things of that kind," replied the Gael.

"Doubtless; but what kind of a war?"

"A right war, waged from a right motive. . . . Permit me to explain. Permit me also to state that this has no reference whatsoever to St. Joseph. So: if I see two men fighting on the street, I do not infer that both are heroes, or that both are reprobates. Why should I? The question is—what are they fighting about? One may be a policeman protecting a woman from gross outrage; the other may be a brute who is fighting to escape the just punishment of his crimes. There is a distinction, is there not? It would be my duty, as I see it, to help the policeman, particularly if he seemed to be hard pressed by the brute. It would be my duty to sacrifice myself, and even my clothes, even my feelings and my love of a quiet life, by banging that brute over the head. The more I might hate to do it, the greater my sacrifice and the more Christian, therefore, my act. The Objector" (this to the clock) "would simply revel in the bang, and therefore his act would be Antinomian."

"Your theology would have made St. Thomas weep," interjected the Objector.

"Possibly. He was a remarkable man. But do not forget my policeman. I should hate to leave him at grips, without even your moral support. For that is what the Peace advocates do, and though your sins may be many, I could not, would not accuse you of their deplorable offence.

"Here, for instance, is a circular letter from 'The Fellowship of Reconciliation,' signed by several well-meaning people, including Dr. Rufus M. Jones. We had thought of him as a mystic. But he has proved himself, quite unconsciously, a materialist,—not merely a follower of the 'letter which killeth,' but blind to the letter which giveth life. 'Wrong,' he says, 'can be successfully opposed only by making men righteous. Not a nation defeated, but the nations won to righteousness is what the world needs.' Therefore, let us keep the peace. In other words, never mind the policeman. Leave him to his fate. The great need is that *my* hands shall be kept clean; that no angry passions rise in me. To help 'defeat' the brute, the burglar, the violator of women, would not be Christ-like (forgive the blasphemy!).

"They talk of 'the principles of love and good-will.' They do not see that it is those very principles,—that it is love of God, love of righteousness, of justice, of truth, of honour, of order, of decency,—yes, and God's love for the soul and well-being of that brute in human form—which should compel them to go to the aid of our policeman. Otherwise, you would never punish a child. Otherwise, God Himself, life itself, would never punish sin. Sin is punished. If continued, it is punished, not only by death, but by the utmost possible of physical and moral suffering. There is no one so tolerant, so forgiving, as the Master Christ; but even he would find it difficult, I believe, to pardon a man who, on 'conscientious' grounds, left that policeman to his fate . . . No,—it is a deplorable misunderstanding. And the worst of it is that it brings religion, and the Master himself, into contempt."

"Why will they not see," added the Student, "that to overcome evil with good, means to overcome evil, and with good; and that the policeman represents 'good,' and that the passer-by ought to? The policeman in fact represents God, and if the passer-by refuses for any reason to do so, he thereby sides with the devil, seeing that 'he who is not with me, is against me.'"

"How about St. Joseph?" inquired the Objector. (He is not easily rebuked.)

"You mean, I presume," replied the Gael, "how about a right war, waged from a right motive. I should have thought that that question had been answered. But let me be more explicit. A few weeks ago, the *Evening Mail* of New York, in a leading editorial, appealed to its readers to remember that if we are drawn into the war (kicked into it, incidentally, would be nearer the mark), our sole purpose would be to protect

our own rights and to safe-guard our own commerce. In no sense, it said, would we be fighting for the cause of the Allies. The *Evening Mail* claimed to be passionately American. I wonder! But let us go back to our policeman. According to the principles of the *Mail,* the passer-by ought not to interfere unless personally threatened by the brute, and then, if compelled to defend himself, he must by all means keep in mind that he is fighting for himself and not for the benefit of the policeman. He should quit the fight the instant he has attained his own ends, quite regardless of whether, as the result of his participation, he leaves the policeman in a worse plight than before.

"To be brief, such a motive I would regard as selfish, mean, contemptible and wholly evil. Further, if America were to act from that motive, she would be fighting on the side of Germany even though, outwardly, she seemed to be fighting against her. This is not theory but fact. Ask a policeman! But the theory is important. It amounts to this: it is the motive of all our acts which determines whether they make for righteousness or for evil. If the motive be wholly selfish and self-seeking, it matters very little whether it find expression as aggressive rapacity, as in the case of Germany, or as mean and cowardly protection of our own rights for our own exclusive benefit, as advocated by the *Mail.*"

"The trouble is," the Philosopher remarked at this point, "that we as a nation, that is to say through our Government, have declared from the first that Germany's outrageous misconduct—her brutal disregard of civilized standards and her brazen violation of international law—is no concern of ours unless it interfere with our commerce or with our neutral rights. Through our Government, which we re-elected in the midst of the war, we have not only failed to protest against the violation of Belgium and against the countless other iniquities perpetrated by Germany since the war began: we have gone out of our way publicly to wash our hands of the rights and wrongs and issues of the conflict, to the point of proclaiming, with gratuitous though studied aloofness, with pedagogic superiority, that the rest of the world should accept 'peace without victory.' "

"Pardon me for interrupting," said the Student, "but on that subject some recent remarks by Chesterton, in *The Illustrated London News,* are so illuminating, that I think they should be included."

We asked him to read them to us, which he did, as follows:

" 'What can be said of his (Mr. Wilson's) idea, generally considered as an idea, of peace without victory? Peace without victory is war without excuse. And if he believes in the idea, would he apply the idea to the quarrels after the peace as well as to the quarrels before it? He wishes to establish a league of peace to prevent wars; obviously it could only prevent them by waging war, or threatening to wage war, with any Power that broke the peace. Then he says it can only be founded on an inconclusive settlement of this war, because any other would leave bitterness. But does he intend all its future interventions to be inconclusive?

And if they were conclusive, would they not leave bitterness? If an ambitious Power dislikes being beaten by an enemy, would it not also dislike being bullied by a peace league? Are we to act on the principle that every future outrage is to be followed by amnesty and equality, and letting bygones be bygones? If we do not, why should we do it for this particular outrage, which we happen to think particularly outrageous? If we do, is there any sane man who will pretend that such perpetual flattening out of everything, fair and unfair, will not leave bitterness? Will men endure a court of justice which never does anything except tell all the advocates to throw up their briefs? Will they be content with an international magistrate who has no function whatever except to write off debts, to let off malefactors, and to give certificates of bankruptcy to the most fraudulent bankrupts? Is it not obvious that such amnesty would soon become the worst tyranny in the world?

"'If Mr. Wilson is so much interested in the avoidance of bitterness, there is one very ancient and simple truth that should be brought to his notice, as the chief magistrate of a great commonwealth. There is no bitterness in the heart of man like the bitterness that follows the denial of right. There is not so deep a fury in the thief when he is punished as there is in the innocent man when he is let out on the ticket-of-leave of a thief. That, and that alone, is the precise moral position to which the President's scheme invites us. We are to be freely forgiven for the crime that somebody else has committed—and committed against us. The world is told to bear no malice against us for having been swindled and stabbed, but to regard us with the same equal and serene clemency which is given to the stabbers and swindlers. Belgium must not be harshly criticized for having been harshly treated; she also may share the renewed peace and hope of those who plunged her in slaughter and despair when the fancy took them. France may have a decent veil drawn over the fact that she presumed to defend her frontiers, and even to impede the occupation of her northern provinces. She was even so impetuous as to win a victory over the invaders at the Marne; but the story can, perhaps, be hushed up. Serbia starts afresh with a clean sheet . . . The quality of mercy is not strained; it overflows to the relations of Captain Fryatt or the friends of Miss Cavell—a wise moderation will hold them all blameless. They shall be as respectfully treated as the proudest Prussian officer who toasted a prisoner in champagne and then shot him dead, or the most fastidious Prussian doctor who smiled from a safe distance at the despair of the sick and the deserted. Does it strike Mr. Wilson as barely possible, in the complexities of human nature, that *this* sort of equality of treatment may also produce bitterness? I think we can promise him that it will not stop at bitterness. If any attempt were really made to cover the black-and-white of this human story with such leprous whitewash, those who attempted it would find out a number of fundamental things of which they are apparently ignorant. One of the minor facts would be the fact that an honest man can be much more angry than a knave.

"'There is some very vile nonsense talked nowadays about this sentiment being merely "vindictive." It is not vindictive, if vindictiveness means merely the desire to hurt somebody who has hurt us. It is an abstract, virgin, and wholly virtuous intolerance of a tale ending wrong. It is the refusal of the intellect to accept the prospect of everything being for ever upside down.

"'Its impartiality is like the impartiality of an ice-age, in which there

is no complaint—not because anything is freed, but because everything is frozen. So it would be, at least, if it could exist and endure; but it will not exist, because men's minds have been too awfully awakened; and it would not endure because men would not endure it. There is something in it that is worse than hopelessness; it is not that there is no hope in it, but rather that there is no sense in it.' "

"Chesterton would not write that way now," protested the Objector. "We are on the very verge of war. We may be at war by the time the next QUARTERLY is in the hands of its readers. We have acted."

"But the point is—why have we acted? For what are we acting? Do we still think there should be peace without victory? Have we withdrawn the remark? It seems to me that all that has happened is that the brute of my analogy has trodden on the toes of the passer-by, as he has often done before, but on this last occasion he notified the passer-by that he will do so as often as he chooses. So the passer-by says, 'If you do, I'll tread on yours—to my deep regret I shall feel obliged to tread on yours.' 'And he shed a bitter tear.' But I see nothing heroic about that, particularly as the passer-by, in our own case, cannot possibly get out of the way, which he has proved he would do if he could."

"But your analogy of the policeman will not hold," said the Objector. "Who constituted the Allies the police of Europe? "

"I did not say of Europe," answered the Gael. "They are acting as police for the whole world. If it were not for the British navy, there would not have been an American ship on the ocean since the war began. . . . Who constituted them police? They swore themselves in, as men do in a mining camp, where there is no regular constabulary, and when outrage and anarchy need to be suppressed. The analogy in that case is even closer, for it makes more clear the shamefulness of standing aloof,—the shamefulness of 'armed neutrality' between the opposing forces of good and evil."

"Well, what do you expect me to do about it, anyway? " asked the Objector. "I am not running the Government."

"That is what the large majority of Americans invariably say, and the consequence is that the people with an axe to grind, govern the country. One obvious thing you can do is to mark passages in this 'Screen of Time,' and to send copies to your Congressmen and friends. Next, you can do everything in your power, first to realize and then to help others to realize that you cannot make peace with a wild beast or with a creature devoid of moral sense. Even when sobered, such a creature is irresponsible. You must keep him shut up, or he will break loose and prey on society again. That which fools would regard as being generous to him, actually would be indifference to the fate of others who are weaker than he is. Insist that this nation should help to finish the work—the appalling task—which the Allies have begun; that she must not stop half way; that to clamour for peace in the middle of it, would be a crime;

and that the only possible solution is to put Germany under permanent restraint, for her own sake as well as for the sake of others.

"Frank H. Simonds, just returned from Europe, tried to make this clear in an article which appeared in the New York *Tribune* on March 6th. He said:

" 'We talk about peace in America because we think of a war between civilized nations and a fight over material issues. Nothing is more removed from the fact. For the French the war is purely and simply a war for existence with a nation professing and practising policies subversive and destructive of all that means life and civilization to Frenchmen. One does not talk of negotiating with Germans in France, just as one does not talk of treating with a tiger in the jungle.

" 'In France German soldiers, under the orders of German officers and in conformity with settled German policy, have wrought the most terrible abominations of which civilized mankind has any record. The proof of these crimes is written over all of Northern France. The record of new horrors comes daily from the north. . . .

" 'For France and for Britain this is a war like to none in their history or any history that they know. The things Germany has threatened to do and done, the future that Germany plans, the continuation of the struggle made inevitable if the German purpose be not permanently blocked by decisive defeat—these are in all minds. It is not of war in any ordinary sense that France is thinking; it is not of peace in any of the ordinary forms. Two ideas are struggling in the world—the German idea, which is expressed in German action all over the world, on sea and on land, the idea of "ruthlessness," the idea of the subjection of all men and nations to German will and the destruction of those men or nations which will not submit, and the liberal [civilized] ideas which are expressed in the institutions and ideals of the Western nations of democracies, such as the French and our own.

" 'Between these two ideas the French see clearly, have seen clearly at all times, as the British now see, there can be no compromise. Unless Germany lays aside these ideas and ideals which have produced the war, all thought of peace is an illusion and a deception and any peace must be transitory. "It is necessary to finish"; this is the French thought; this is the phrase one hears over and over again. It means that this generation of Frenchmen have made up their minds that it is better that all should die than that their children should receive as an inheritance that which descended to the present from the days of 1870.'

"Finally," continued the Gael, "please do not forget that right thinking is contagious, and that the clear recognition of our blindness, lukewarmness and sins of the past is the only possible beginning of our national 'conversion' and of our genuine participation, ultimately, in the cause of the Allied nations."

"I am glad you said 'ultimately,' commented the Philosopher. "Because it is going to take time. More than that, it is going to take suffering and much suffering. Only in that way can we atone for the past; only in that way can we hope to catch up with the splendid achievement of France, of England and the other Allies. It is a question of spirit. Compare our national spirit with theirs.

"First, by way of warning, take the spirit of Germany, not in its most bestial expression, as revealed during the invasion of Belgium and northern France, but in its refinement and when posing for public esteem. I quote from the New York *Times* of February 23rd, 1917, which cites an interview with Count von Bernstorff, written by the notorious pro-German, Frank Harris. There is, almost of necessity, the usual revelation of a complete lack of humour, of the amazing belief that everyone is successfully deceived. Thus: 'We Germans are not afraid that high standards will bring us to defeat.'"

"What?"

"Yes, those are the words: 'We Germans are not afraid that high standards will bring us to defeat.' Then he goes on: 'We are all, I repeat, moralists, believers in moral right, and perhaps therefore too careless of manners, too disdainful of courtesies.' And he is accounting for the sinking of the *Lusitania!*

"Typical," muttered the Student. "Those dead women, those murdered babies: a certain carelessness of manner!"

"But then he opens his heart,—and Harris, one of his own kind, reports with admiration.

"'And now,' the interview proceeds, 'what is his attitude to the mysteries; what does Count Bernstorff think of religion and the future of humanity? He professes himself a cynic and unbeliever.

"'"I know this world," he says, "and don't trouble about any other."

"'He frankly dislikes churches and doubts whether their influence is good. When I asked him whether he had been brought up a Puritan, he burst into a great laugh.

"'"In any case, I've got over it completely," he cried. "I think the man a fool who denies himself any good thing in this life unless for health's sake or some dominant reason."

"'But he believes in humanity, in the slow development of man in time, and hopes that our growth is toward the good and the beautiful; but it is only a hope, and soon dismissed as vague, for his mind is all given to practical things; he does not lose himself willingly in transcendental imaginings. He professes to be a student of history: "History is the Bible of diplomats," he adds.

"'And his views on morals are as undetermined as on religion. "I try to play fair," he says, "and get what I want while causing as little trouble or pain to others as possible, but——"

"'You don't believe, then, in Kant's categorical imperative: "thou shalt" do this, and "shalt not" do the other?" I queried.

"'Bernstorff pursed out his lips in a quandary: "It is too absolute," he said; "this world is not divided into blacks and whites, but into colors and shades and nuances. I think a man should do what is right; but I'm very lenient, especially toward sins of the flesh when the temptation is great and the results unimportant."

"'The creed of a modern Gallio, or a gentleman and man of the world.'

"'A gentleman'!" exclaimed the Historian,—"why, there is no such word in the German language; they have no idea of its meaning. I

know Germans who are gentlemen—in any case they were—members of the Theosophical Society, old friends of many of us. But those very men would not have been regarded as gentlemen by their fellow Germans. They were despised as plebeian, as 'soft,' as queer. Then there are German-Americans who have torn themselves free; who see the sins of their people, and who know that Germany, for her own good, must and should be punished for them. Such people deserve endless credit for their emancipation. But a man like Count Bernstorff is literally incapable of the concept, 'gentleman.' The proof, in addition to his own words, lies in the fact that he, and the Germany he represents, would have no understanding whatsoever of the statement that no man is strong who is not tender: they divorce the word gentle from the word man.

"Take, for instance, the English definition of the term, as suggested by the *Letters and Recollections of Charles Lister,* the son of Lord Ribblesdale,—just an ordinary nice English boy, who was killed in the war. He writes to a friend about the death in battle of a mutual friend, Julian Grenfell: 'He stood for something very precious to me—for an England of my dreams made of honest, brave, and tender men, and his life and death have surely done something towards the realization of that England.' To Bernstorff, such a statement—and it was not written for publication—would be incomprehensible. In his own consciousness, he would simply have no point of contact with it, any more than with the lines about the same boy which were written in memory of him by the new Head-Master of Eton:—

" 'To have laughed and talked—wise, witty, fantastic, feckless—
To have mocked at rules and rulers and learnt to obey,
To have led your men with a daring adored and reckless,
To have struck your blow for Freedom, the old straight way:

" 'To have hated the world and lived among those who love it,
To have thought great thoughts, and lived till you knew them true,
To have loved men more than yourself and have died to prove it—
Yes, Charles, this is to have lived: was there more to do?' "

"It is because a man's creed is known by what he does and by what he admires, that we can study the spirit of nations on a basis of fact and not of fancy. That brief poem, and the extract from Charles Lister's letter, reveal the spirit of Britain—the spirit which inspired the majority of Britain's millions who volunteered to suffer and to die. It was the word 'gentleman' that did it, because those who would not have laid claim to the title, revered it, desired it, were ambitious to live it. To them it spelt honour, courage, fair-play, unselfishness, generosity, humility, tenderness: they loved those qualities. So far as they could, they wanted to exemplify them."

"And thereby proved themselves Christians," interrupted the Gael; "though many of them, in ignorance, may have scoffed at what they thought religion stands for. Little brothers of Christ is what they

were,—is what they are, if they still be alive and if still, in those essential ways, they admire and try to imitate Him. How He must love them!"

"I agree with you," said the Historian; "but fine as their spirit is, in some ways I do not think it as fine, or for that matter as Christian, as the fighting spirit of France. . . . Perhaps I am wrong. Comparisons are always odious. And perhaps when a man does the right thing and the noble thing, without understanding, he deserves at least as much credit as the man who does the same thing with understanding. For the main difference between France and England is that France more clearly understands.

"For one thing, the French *poilu* has an understanding of the German nature—of the kind of animal who threatens him—infinitely truer than that of his British ally. The Britisher is almost irritatingly guileless in his attribution to others of the principles by which he himself is governed. He will forgive and forget when it is quite wrong to do so.

"But that is a detail; for the best test of understanding lies in our ability to see beneath the surface of events, to their cause and ultimate result. The supreme test of all is our understanding of the Cross, of suffering. Suffering, as a rule, quite frankly bewilders the Britisher. He accepts it with courage, as part of the price to be paid for victory. But he has no glimmer of an understanding of its meaning, its purpose. Even his chaplain can only sympathize and pray, uncomprehendingly.

"In the QUARTERLY of last October, the Recorder quoted at length from the letters of French priests at the front, showing how clearly they see in the Cross, 'the healing of the nations.' But they, of course, thought and spoke in terms of religion. The astonishing thing about the French is that even when anti-Clerical, even when irreligious, they never lose their vision of what the Cross means and accomplishes.

"Take, by way of illustration, an interview with a French lieutenant, which appeared recently in the *Gazette de Lausanne*. There was not a word of religion in it. But after many complaints about the cold, the snow, the mud, the vermin, the almost intolerable suffering of every kind, which at first led the interviewer to suppose at least some degree of discouragement, the speaker passed quite naturally to the certainty of victory, to the fact that he would die happily because so sure of that, and then added:

"'If they think us tired, used up, it is false. The blood of our dead runs in our veins and our force is increased tenfold. I seem to contradict myself? But I do not. We suffer, it is true; we suffer every day and every hour: but it is by means of suffering that all the great human things are made. Our victory,—that flower sprung from a charnel-house, will be the loveliest of all flowers, since it will represent the sublime efflorescence of all our sufferings.'

"There you have undestanding. There you have the invincible spirit of France: invincible, because it knows that the greater the suffering,

the greater the victory, and because, for love's sake, it has the courage and the faith to endure 'until the day break, and the shadows flee away.'"

"But how about the spirit of America?" queried the Objector.

"How about your spirit, and mine?" replied the Historian, sadly. "Still, we can at least work, can at least hope. And I believe with all my soul in the Cross. Suffering, bravely accepted, ennobles. May not America be ennobled, too?"

"But meanwhile?" the Objector persisted. "Do you suggest that we should sit still and do nothing until our motive be purified and suffering ennoble us?"

"I certainly do not!" the Historian answered vehemently. "Right action helps as much as anything to cure moral blindness, if only because right action nearly always involves sacrifice. By all means let us get into the war at once. Let us get into it with all that we are and possess. We ought to have been in it from the first. I agree absolutely with what has been said by the Gael. We should be deceiving ourselves if we were to imagine that a mere declaration of war against Germany could place us on the side of the Allies; because the 'side,' in such a matter, is determined solely by motive, as results always demonstrate. But the clear understanding of the few, acting as leaven and working with the daily experience of the many—first-hand experience of Germany's methods and spirit—would undoubtedly result before long in a wider and less selfish purpose and in an increasing recognition of the real meaning and object of the war. Some men ennoble a cause; but the vast majority are ennobled by the cause they work for, and that, without question, would be part of our reward."

"What a pity," said the Student, "that so few people read the Bhagavad Gita. You remember how Arjuna hesitated when confronted by his foes—so many of them close relatives and former friends; and how Krishna upbraided him: 'Abandon this despicable weakness of thy heart, and stand up . . . Just to thy wish the door of heaven is found open before thee, through this glorious unsought fight which only fortune's favoured soldiers may obtain.'

"But there is another way of looking at it: if one were considering the welfare of this country only, one would advocate instant participation in the war; but if one were considering only the welfare of the Allies, then I, personally, would regard with grave misgivings the prospect of partnership with so unseeing, so half-hearted a friend. The hope would be, as the Historian has suggested, that action would mean sacrifice; sacrifice, truer vision, and that truer vision would mean a deep sense of our shame, the desire to atone, and the raising to life at last of our dead soul and honour."

"Not a popular view of the situation!" remarked the Objector.

"The QUARTERLY never claimed to be popular," replied the Student. "The truth rarely is." T.

ELEMENTARY ARTICLE

Initial Motives

THE recent articles in this series have discussed phases of discipleship, and the statement was made that few people desire it. Why is this? If discipleship is a law of life and a stage of evolution through which all people must pass, why should there be only a very few, at any given time, who are willing to start on the journey? The answer is simple. The human race is still, as a whole, in its childhood, and it is still absorbed in childish things. A boy of five or six does not wish to get married, or to study, or to work, and although all of these things are his manifest destiny, he is not made to do them. On the contrary it is realized that he has not yet reached the point in his evolution where it would be wise even to try to make him. At the most his play is so regulated as to prepare him for the first of these natural tasks,—study. He has not yet the brain development really to study, nor the strength really to work. Nor has he developed the powers or functions which make marriage possible.

The great majority of human beings do not yet possess the strength or the powers, or the faculties which make discipleship a possibility. The potentiality is there, for these necessary qualities exist in latent or embryonic form in each individual, to be developed and expressed outwardly in due time, just as the boy is a potential man. It takes time to change a boy into a man, and the process cannot be accelerated beyond a certain point; so it takes time, and a much greater time, to change the immature being into a disciple. Indeed, this analogy can be pressed even further. If you force the normal development of a boy beyond a certain point you defeat your object and do not get a rounded and fully developed man. If you work him too soon and too hard, you get a stunted and abnormal product. If you force his intellect beyond a certain point, you inevitably dwarf other necessary and desirable faculties. Too much pressure in any one direction will inhibit or restrain other natural and necessary qualities. This law is the same for all planes, and also crosses the planes. Too great physical development will tend to dwarf the moral nature. Too great emotional development may react unfavorably on the body, the nerves or the mind.

Progress, to be healthy and normal, must be systematic and well-rounded, although, of course, this is not a rigid law that permits of no

variation or flexibility. The matter should be considered always in the light of the complementary law of compensation, which is Nature's provision whereby one faculty, power or function learns to supplement the limitations of some other one which is deficient.

The point for our consideration, however, is that the evolution of the human race is an orderly progress that cannot be forced or accelerated beyond natural limits, without detriment and reaction, and that most human beings have not yet reached the stage where discipleship is a practical possibility. The moral, so far as they are concerned, is to help them to do the things they ought to do, at that stage of evolution which each has reached. In a general way we know what to do with children of different ages. It is perfectly possible to learn how best to help human beings at the different points on the evolutionary scale which they may have reached.

Although most human beings have not arrived at the stage of evolution where discipleship is a practical possibility, there are a few who have. These few, owing to past progress and experience, have developed their natures on all the necessary planes to the point where discipleship may begin. The problem with these people is to make them desire it with a desire great enough to induce them to work for it. Many more are born with the capacity for discipleship than ever emerge from the common mass into the sunlight of individual and self-conscious effort. These possible candidates are unable to break through the smothering and deadening influence of modern materialism. Their lower natures, backed by an environment which gives these free play, stimulation and encouragement, are too much for their struggling souls. They are the sheep needing a shepherd; and much may be done for them. They are the material for the true missionary, for they have immediate potentiality for the Higher Life. Other human beings are merely raw material, in the process of becoming, and can be treated more generally and *en masse*.

The problem, then, is to awaken in this very small number of people who are ready, the desire to enter upon the Path of Discipleship; and to encourage and develop this desire until it has power to force them forward. Broadly speaking, this desire is subject to three influences; the influence of fear; the influence of self-interest; and the influence of love. It is better to abstain from evil through fear of the consequences, than to be bad. It is a negative motive, and an ignoble one, but it works and is better than nothing. There are moods and phases of the lower nature which will only respond to fear, as they are incapable of appreciating any higher appeal.

It must be understood that these three kinds of influence are repeated a plane lower down when dealing with the mass of humanity. The Church has always used all these in its treatment of its adherents, and it will emphasize one or another of them, according to the kind of people it is dealing with. In the Middle Ages, and when handling the

lower classes and the uneducated in our own times, the Church has, and should have much to say about punishment and Hell. It is the exceptional child which is good for any other reason than fear of the consequences. We modern people laugh at the picture of Dante's Inferno, and we flatter ourselves that we are above such childish conceptions. Many of us are, but again, many of us are not, and it would be a very good thing indeed if we had the faith to believe literally in the lurid and terrifying pictures of the old-fashioned Hell. It is not a theological fiction invented by a Church desperate to retain its power over a recalcitrant people. Hell may not be a place, and we may not be stewed in pots hanging over fires of brimstone, but such a state exists none the less, and its torments are just as great as ingenious devils can make them.

No; this simple fear of a mediæval Hell is not for a possible disciple. Things have moved up a plane. What he fears, and what he should fear, to stimulate his desire for progress, is the more philosophical certainty of retribution for his sins, whether of commission or omission. If he eats too much, he will suffer the pain of indigestion. If he is unkind, he will reap a whirlwind of unkindness. If he lacks courtesy, people will be rude to him. If he hates, people will hate him. If he is selfish, people will not give him things. If he is dishonest in act or speech, the world will dishonor him. He knows he must reap whatever he sows, on all the planes of being. But there is another and more subtle range of fears. Unless he lives righteously and strives mightily for the things of the spirit, he must fear the loss of his own self-respect, the loss of the esteem and affection of his friends and associates, the fear of becoming an outcast and of being left behind in life's race, by his companions and his contemporaries. Do not be ashamed of being afraid of these things. It were better to be afraid and to act accordingly, than to suffer the consequences of wrong action.

The next range of influences appeal through our self-interest. Perhaps it would sound a little better if we spoke of it as the appeal through the mind, the reason. It is now not a question of being worse off if we are bad. It is the conviction that we will be better off if we are good. Life has not proved an unalloyed joy by any means. We have had sufficient experience of pleasure to know that she is a treacherous mistress. Much pain and suffering have been mixed with our small portion of happiness. Without being pessimists, we are inclined to agree with them in thinking that most things human beings strive for are not worth while, and that life, as it is ordinarily lived, is not worth living. Discipleship promises the only rational and hopeful solution of this whole problem, and we enter it because we believe that that is the rational thing to do.

I do not mean that we reason this all out consciously and deliberately, for while that actually does sometimes happen, yet in the great majority of cases this weighing of values is instinctive, and our resultant action is also instinctive. We are only half or quarter conscious of the problem, as a problem, though we are always conscious of the struggle, as a struggle.

For it is always a struggle and the outcome is not a simple walking forward on the straight and narrow way, as I have depicted. On the contrary there is endless hesitation, pausing, returning and beginning over again, and every phase of vacillating will, of doubt, of reluctance, of minds only half made-up. The lower-self, instinctively realizing its impending doom, fights desperately. Every evil passion and desire, every noxious craving, every bad habit, every weakness, every fault, ranges itself on the side of the lower self, and is an ally of the devil to tempt us away from the higher path.

If we can bring fear to our aid in this struggle, upon the outcome of which depends our immortality, then let us call upon the influence of fear, and use it to the utmost. If we can bring reason to our aid, and persuade ourselves of the wisdom of keeping up the fight until the victory is won, then by all means let us use reason. If self-interest will work through instinct—as it often does—instead of, or as well as, through reason, then let us appeal to self-interest. We need every power, every aid, every ally that exists, in this supreme battle, but it is not until we make some little progress in the fight that we are likely to discover and be able to use our greatest weapon.

The spiritual powers of the universe are of course helping us all along, and in all the ways an Infinite Compassion can devise. In the first place they arrange all outer circumstances so as to make the struggle as easy as possible; they surround us with good influences; they give us friends and companions who are going through the same phase; they associate us with others who have passed through this battle, whose example we may emulate, and from whom we receive encouragement, advice, and sympathetic understanding.

They arrange an environment that will strengthen our weak points, and develop qualities we lack. But beyond all this outer aid, there exist whole ranges of help which they give our souls. There is much that is obscure about this part of the subject, for those who know have not deemed it wise to reveal much about the methods used. One hint we have had given us. Modern psychology has reached the conclusion that every one would go insane in short order, if it were not for the refreshment we receive in sleep. They do not mean physical rest and recuperation for we can get that without sleeping; they refer to some unknown and intangible support which our nerves and mind, our inner being, receives, and upon which it depends. I do not mean that the help of this type which the Masters give us is limited to the time we are asleep. Far from it; but we certainly do receive some kinds of help then, which we cannot receive, or receive so well, when we are awake. I believe that a large part of the work of the Lodge is of this kind, and that it is only because we do not understand about it that we have any doubt of the incessant work done for us and the abundant and generous and perpetual help which is given us. There is no instant of the day or night, during our whole life, and in the intervals between lives, when we are not the

recipients of the tender care and solicitude of infinite Wisdom and Compassion. Anyone who once gets this idea firmly fixed in his consciousness, need never feel lonely or afraid again; or, if he still feels fear, he may know that it is an unreasoning terror which is a weakness to be combated, if it is not directly instigated by the Evil Powers.

But what is the greatest weapon we can have in our fight against our lower natures, in our struggle towards discipleship? I referred to it above. It is the power of love. Even in ordinary human life love is the power which compels the most heroic deeds, the greatest sacrifices, the utmost self-abnegation. I mean that the love of other human beings is the motive force which lies back of the noblest human deeds. So love of God, as the Christian devotional books would put it, or love of our Master, as we would prefer to express it, is the greatest influence which the disciple can have, to force him forward on the Path of self-conquest; and until it awakes, and burns with a steady, lambent glow, the journey is difficult, tedious, depressing, discouraging, often hateful, and followed with reluctant sullenness and grumbling protestations. We do not want to be good; and to be driven to it by fear, or by self-interest, does not change the polarity of our desire. It is not until love comes to our rescue that we want to be good, and after that the task becomes much easier. It does not end the battle, but it assures the final victory. No one who really loves his Master can fail.

But we are conscious of cold hearts. Theoretically we admit that we love the Master, or at least that we ought to, and that we want to do so, but we know that it is a very feeble flicker, of which, at the bottom of our hearts we are thoroughly ashamed. We know that this very poor imitation of what love ought to be, is not a driving power. It has little real influence to compel sacrifice or to induce effort. Therefore, every would-be disciple reaches a point where his problem is to learn how to love his Master. Endless numbers of books have been written on this subject. I know of no royal road. From the standpoint of the mind we are led into what seems an *empasse,* for our mind tells us that we cannot love the Master until we understand Him, and we cannot understand Him until we obey Him, and we cannot obey Him until we love Him. How shall we break through this circle?

The only secret about it that I know is to start doing all these three things at once. Do not wait for one quality to develop in the hope that it will lead to the others. Make up our minds to start at once at all three of them. We can try to love Him; we can think about His qualities and about what He does for us; above all, of His love for us, and we can try to feel some reflection of that in our hearts. At the same time we can try to understand Him. We can read books about those who have learned to know their Master, and we can discover and think about what they say. But above all, for this is something which is more in our control, we can practise the virtue of obedience, which leads to knowledge. He who is perfected in devotion will find knowledge springing up spontaneously

within, says the Gita. We know what He wants us to do, what His desires for us are; let us then proceed earnestly and faithfully to carry these out and to live our lives accordingly.

It is as inevitable as Fate that if we are obedient we shall grow in understanding of the Master, and as we do so, as we see more and more of His perfection, and His beauty, of His tenderness and pity, of His sympathy and love, even our cold hearts will take fire, and we shall learn to love Him with an intensity that will sweep us into His arms no matter what may be the obstacles in our own natures.

C. A. G.

NOTICE OF CONVENTION

To the Branches of The Theosophical Society:

1. The Annual Convention of The Theosophical Society will be held at 21 Macdougal Alley, New York, on Saturday, April 28, 1917, beginning at 10.30 a. m.

2. Branches unable to send delegates to the Convention are earnestly requested to send proxies. These may be made out to the Assistant Secretary, Miss Isabel E. Perkins, 165 West 12th Street, New York; or to any officer or member of the Society who is resident in New York or is to attend the Convention. These proxies should state the number of members in good standing in the Branch.

3. Members-at-large are invited to attend the Convention sessions; and all Branch members, whether delegates or not, will be welcome.

4. Following the custom of former years, the sessions of the Convention will begin at 10.30 a. m. and 2.30 p. m. At 8.30 p. m. there will be a regular meeting of the New York Branch of the T. S., to which delegates and visitors are cordially invited. On Sunday, April 29th, at 3.30 p. m., there will be a public address at the Hotel St. Denis, Broadway and 11th Street.

Ada Gregg,

Secretary, The Theosophical Society.

159 Warren Street, Brooklyn, N. Y.

February 28, 1917.

REVIEWS

The Passing of the Great Race, by Madison Grant, published by Scribners, has an introduction by Prof. Henry Fairfield Osborne, which indicates why the book is of special interest to Theosophists. There are two reasons: One is because anything that has to do with the races of mankind, their genesis and distribution, touches upon a theme to which *The Secret Doctrine* gives much attention; the other reason has to do with Mr. Grant's conclusions as they relate to the great problems of political science and the structure and nature of societies and of government.

Mr. Grant's theory about the races of Europe is not new, but his application of the conclusions of recent anthropologists is novel; he relates the history of Europe in terms of race, instead of in terms of nationality, or tribe, or language, or religion. Heretofore, all historians have adopted as the basis of their work, a nation, or if the history be a general history, they have written about a group of nations. Mr. Grant discards nationality, and takes race as his basis, and shows among many other things, that the two are practically never identical, nor is language a guide to race, as was commonly supposed.

Europe was peopled by three main races: the Nordic, which came from the regions of the Baltic, and are tall, vigorous, long-skulled, blue or grey eyed and light haired; the Alpine, who came from Western Asia, and are of medium height, thick set and physically powerful, round skulled, with dark hair and eyes; and the Mediterranean, which came from Southwestern Asia and are of slender build, much shorter in height than the Nordics, long skulled, black hair and eyes, and swarthy skinned. All these races entered Europe thousands of years before the time of Christ. Roughly speaking, the Nordics inhabit and thrive best in colder northern regions, the Alpines predominate in Central Europe, and the Mediterranean around the Mediterranean Sea.

Racially speaking again, all the people in Europe during historic times can be related to one of these three great races, save a few remnants of prehistoric men, probably the Cro-Magnons, or the Neanderthal savages, which were pressed by the invading hordes almost into the Atlantic, but still survive and show racial traces mainly in Western Ireland, Brittany, France and Spain; and some recent Tatar and Mongolian blood in Russia, Finland and Lithuania.

There is no such thing, and there never has been such a thing as a Celtic Race; it was purely a language division. Celtic was a language spoken by several of the Nordic tribes. They imposed it upon the Alpine people of Northwestern France, which were gradually pressed into Brittany. They themselves were forced into Wales and Ireland and Scotland. They survive as Nordics in Scotland and Ireland, but in Wales they disappeared into the Mediterranean race which was predominant in that region, and left only their language. So Irish and Scotch Celts are Nordics, Welsh Celts are Mediterraneans, and French Celts are Alpines.

Very few Alpines reached the British Isles or the Scandinavian Peninsula, but a large influx of the Mediterraneans made their way through France into England. The Slavs are mostly Alpines. The people of Central Europe, including Germans and Austrians, are a mixture of all three races, with the Alpines much the most numerous. It is estimated that there are 9,000,000 Nordics in the

70,000,000 of Germany. In France the three races are about equally divided. In England the Nordics are much the more numerous. Around the Mediterranean, the race of the same name is in a great preponderance, there being scarcely any Alpines, who do not like the sea; while the Nordics who are present are almost exclusively the upper class.

That brings us to the point of special interest, as bearing on political science. The division between the races is not according to national lines, but is according to class distinctions within the nations. Each race inevitably follows its natural and inherited bent. Indeed Mr. Grant's thesis is that heredity is a very much more powerful influence than education or environment: people are what they are born to be, and this racial tendency can only be modified with great slowness over enormous periods of time.

"The Nordics are, all over the world, a race of soldiers, sailors, adventurers and explorers, but above all, of rulers, organizers, and aristocrats in sharp contrast to the essentially peasant character of the Alpines. Chivalry and knighthood . . . are peculiarly Nordic traits."

The Alpine race is always and everywhere a race of peasants, an agricultural people.

The Mediterraneans are intellectual and artistic, and have produced the great poets, artists and philosophers. It is from this point, however, that Mr. Grant departs so far from the facts of common observation, that I am led to suspect a fundamental deficiency in this whole racial theory. In spite of the inferior physical stamina of the Mediterranean race, when he wishes to determine the race which supplies the factory hands and the crowded urban populations which fill the tenements, he calls them Mediterranean because they are obviously not either Nordic or Alpine. The facts call for a fourth race which will make the situation correspond with the four castes of India; which, as we know, were based originally on differences of race. The Nordics would correspond to the Kshatriya or Rajput caste, the ruling soldierly caste; the Mediterranean would correspond to the intellectual, teaching, priestly class, the Brahmins; the Alpines would correspond to the Vaishya or agricultural class; but we are left without anything to correspond with the Shudra caste, artisans and laborers, which, after all, is a most important element in any population. It is not logical to seek these from the race which produced Aristotle and Dante, and most of the scholars and artists of Europe for thousands of years. I expect more careful research will discover a fourth strain which is different from the other three and which furnishes the mechanic and artisan. It is likely that the Mediterranean race will be divided into two divisions which will be found to have marked somatological differences.

The other point of special interest is the political and social significance of this racial theory. It is one of the best arguments against the validity of democracy which I know. If one of three or four races which people a country has a natural, inherent and very great ability as rulers and soldiers, if that is their special characteristic, and is what they can bring of most value to the common fund, then it seems but logical to let them do the ruling and fighting; let the agricultural race till the soil; let the intellectual class teach and preach; and let the artisans work at their trade. In this way each department of human life will be most efficiently administered, to the resulting great benefit of the whole.

Perhaps the reason why the attitude of America with respect to the War has so greatly disappointed so many Americans of the older stock is because these older Americans are nearly all Nordics; it is they who could fight best, and who want to fight, and, in case of war, who would fight. The councils of the nation are divided, because of the large influx of Alpine and Mediterranean non-fighting stock in recent years. Let these new-comers attend to their natural work. Let them till the soil and run the mills and factories, and, if necessary,

write the books and act the plays, but do not let them stand in the way of the Nordic element whose natural bent and whose ardent desire it is to enter the War.

There is much more of interest in the book of which the limits of a review do not permit mention; and a comparison of the whole theory with the teachings of Theosophy would also be of great interest, but something must be left to our readers, and our advice is that each one should read the book and make the comparison for himself. C. A. G.

In the October 1915 QUARTERLY, a review of Miss Evelyn Underhill's study of John Ruysbroeck expressed the hope that more of the great mystic's writings might become available for English readers. It is a source of pleasure, therefore, to have in hand an admirable translation of three of his works by C. A. Wynschenk Dom, with introduction by Miss Underhill. The book is called *John of Ruysbroeck,* is published by E. P. Dutton ($1.75), and contains "The Adornment of the Spiritual Marriage," "The Sparkling Stone," and "The Book of Supreme Truth."

Ruysbroeck's influence and commanding position among the mystical teachers of Christianity is only just being adequately recognized. A contemporary of Dante (he was born in 1293, not 1273 as in the Introduction), he outlived him by many years. His works show a mind trained in scholastic science and logical precision, yet he has not confined himself to any cut and dried system, but shows a marvellous adaptability in fitting the exact expression to the unusual and extramundane experiences he discusses. He is at once metaphysician and poet, philosopher and man of the world; he appeals to the untrained mind by his direct simplicity; and to the intellectual, by the vigour and mastery of his thought. Through a coterie of disciples, notably Gerard Groote, he set the key-note for the Windesheim School founded by the latter—better known as the Brethren of the Common Life—which in the next generation numbered among its members Thomas à Kempis. His works were studied in England in the early fifteenth century, along with those of the two Victorines, St. Bernard, and Richard Rolle. "The influence of his genius has even been detected in the mystical literature of Spain." Certainly his works rank with those of St. John of the Cross, while in bursts of intuitional insight, and in bold psychological analysis he even approaches the supreme St. Teresa.

"The Adornment of the Spiritual Marriage" is divided into three books, dealing respectively with the active life of a religiously-minded man, the supernatural life in the Spirit of the "inward man," and the contemplative life "in the hiddenness of our Spirit," or the "God-seeing life" as he calls it. Ruysbroeck has a clear mind; he knows what he wants to say, though the saying of it may be difficult. He does not write as one feeling after forms of thought, but rather as one who *knows* what he thinks and then expresses it in the most direct and natural way. More even than St. John of the Cross, he keeps the tension of thought at a uniform high pitch; he cannot be read, he must be studied, meditated.

Mr. Maeterlinck speaks of the first twenty chapters as containing "little more than mild and pious commonplaces." He further characterizes Ruysbroeck as "almost entirely ignorant ot the habits, skilled methods, and resources of philosophic thought, and he is constrained to think only of the unthinkable." We have read only the three of the Saint's works that are in translation, together with quoted fragments from the others; but we fail to see any justification for these criticisms. The use and application that Ruysbroeck makes of recognized Scholastic terms, borrowed often it would seem from Dionysius, St. Augustine, and St. Bernard, would alone set aside the second of these statements. Ruysbroeck is not a modern, but he is nevertheless a hard and exact thinker; one whose logic cannot be denied. He begins with God, as do Meister Echart, Tauler, and Suso; and placing man in his true relation to God, as does St. Ignatius in the *Exercises* for instance, he thereupon describes step by step whereby man is raised to an almost

inexpressible union with God. The first step is to detach oneself from the animal man, to obtain self-mastery and discipline, to establish a firm foundation and character in righteousness. To do this hearty repentance is necessary; "Christ is always moved by helplessness, whenever a man complains of it and lays it before Him with humility" then His "generosity cannot withhold itself, it must flow forth,"—by which means "the soul is made ready to receive, and to hold, more gifts." In this way the soul becomes adorned with all the virtues in a regular and inevitable progression, as in Dante each virtue is the counterpart of some deadly sin, and the expression of one of the Beatitudes. To provide the next step man "should not have in mind two ends; that is to say, we should mean God alone and nothing else." Such a man, living for God alone "is often stirred by a desire to see, to know, and to prove what, in Himself, this Bridegroom Christ is." Having gotten this "unmeasured impulse," we reach (Book II) the "illuminative" stage,—"How we achieve supernatural sight in our inward workings" and, by it, how we come to recognize "a three-fold coming of our Lord in the Inward Man." A new order of gifts follows, recalling St. Paul's gifts consequent to new-birth in the Spirit. The life of the Inward Man is two-fold,—necessarily active for the unfolding and exercise of new powers, but also deeply at rest in the closest conscious inner communion with Christ the Master. The "higher powers" of the soul unfold themselves—the memory or mind, the understanding, above all the will; and Ruysbroeck has some wonderful descriptions of the *claerheit*,—"a word expressive at once of pervading brightness and limpid clearness" explains Miss Underhill—and enhanced consciousness that comes of this awakening in the Spirit.

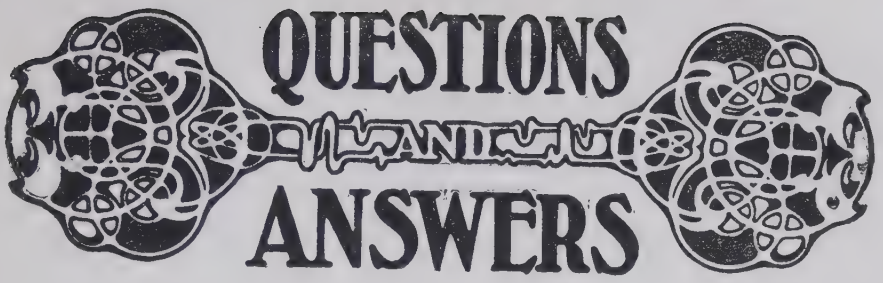
The third stage, that of the contemplative life and state, is "superessential," at one in and with the very life and being of God, and yet fully self-conscious. "In this unity we are taken possession of by the Holy Ghost, and we take possession of the Holy Ghost and the Father and the Son, and the whole Divine Nature: for God cannot be divided. And the fruitive tendency of the Spirit, which seeks rest above all likeness, receives and possesses in a supernatural way, in its essential being, all that the spirit ever received in a natural way. . . . When the inward and God-seeing man has thus attained to his Eternal Image, and in this clearness, through the Son, has entered into the bosom of the Father: then he is enlightened by Divine truth and he receives anew, every moment, the Eternal Birth, and he goes forth according to the way of the light, in a Divine contemplation. And here there begins the fourth and last point; namely, a loving meeting, in which, above all else, our highest blessedness consists."

He addresses "The Sparkling Stone" to those "who would live in the Spirit, for I am speaking to no one else." This little book is even more mystical than the popular "Spiritual Marriage," and is based on *Revelation,* or, as Ruysbroeck calls it, "The Book of the Secrets of God, which St. John wrote down." He says "You should know that all spirits in their return towards God receive names"—after "we are baptized once more in the Holy Ghost." He describes in new terms this life, emphasizing nevertheless the fact that "there are found some foolish men who would be so inward that they would neither act nor serve, even in those things of which their neighbor has need. Behold, these are neither secret friends nor faithful servants of God; but they are altogether false and deceived. For no man can follow the counsels of God who will not keep His commandments. And therefore all secret friends of God are also at the same time faithful servants, wherever this is needful."

The "Book of Truth" was written to defend himself against charges of Pantheism, and is a brilliant and compact summary of his whole teaching.

The book is a valuable contribution for students of the unfolding of the inner life, and it contains excellent and suggestive notes by Miss Underhill.

JOHN BLAKE, JR.



QUESTION No. 211.—*"Is it necessary to know the succession of the rounds and the races, and other 'Theosophical' doctrines in order to be a disciple?"*

ANSWER.—They tell me that there are very good fighters to be found at Donnybrook Fair where the game is to take firm hold on a shillalah and hit every head in sight. Not only are there disciples who have become such without knowledge of the laws which govern life, but there are many of the saints who had no teaching except their own inner experience.

The shillalah is not to be despised; it is, on the contrary, a very handy trinket to have within reach when the disciple goes to meet his lower nature, but it has distinct limitations and is not to be found in the standard equipment of any of the regular armies. But then, so few people wish to be "regulars"; they prefer to bushwhack and take comfortable pot shots at the devil, from time to time as the mood of the moment indicates. Some people go a step further and put a great deal of "devotion" and enthusiasm into whatever church, missionary or humanitarian activities make strongest appeal to their emotions; the very best and staunchest people in the community do this, just as some of our very best young men join the National Guard,—but we were speaking of discipleship. There have been illustrious disciples who could not read and write, but, granted the opportunity and an average set of brains, why should one prefer to be an illiterate disciple? K.

ANSWER.—Must one read and write and 'rithmetize to enter Heaven? A parish priest was once preparing a woman for confirmation. She could not read, and was dismayed when she discovered that the other candidates were learning prayers, etc., out of books that were impossible treasures to her. What do you think? Can that washerwoman become a Christian or not? G. F.

ANSWER.—I can take a willing man to work in my garden even if he does not know how to read or write. But he is no better gardener for his ignorance, and suppose what I really need is a secretary? Why limit the purposes for which we can be used? Think how the world has suffered and suffers from ignorance and lack of understanding. Is not the great need today for spiritual teachers who really understand? How many are there who understand Christianity? All that we need for constant joy and infinite strength is there if we can but find and follow it. The purpose of "Theosophical doctrines" is to illumine each man's religion, not to supplant it. Those who need no illumination, do not need Theosophy. R. T.

QUESTION No. 212.—*Is the Devachanic state a static one, or is it one of progress? Some books say one thing and some another. Or does it mean that it is static for the materialist and a state of progress for those who have begun to evolve spiritually?*

ANSWER.—I have always regarded the Devachanic state as a negatively active one. From the point of view of spiritual evolution it is a state to be got rid of,

for it means the fruition of "selfish" spiritual ideals. For example, if there be any sincerely good but stupid person whose ideal of spiritual bliss is to enter a state in which life consists of "casting down your golden crowns around a glassy sea" and all that person's earth life is conducted with a view to realizing that ideal, then such will be his devachanic state and he will have to spend a period of time there proportioned to the efforts which he expended in attaining such a condition. But in view of the real life of the soul such a state is a false one and unreal, and time so spent is wasted. From this point of view the getting rid of such illusions is negative progress and its termination is a release. H. P. B. always used to speak of it as an illusion and dwells on this side in the *Key to Theosophy*. From the point of view of the Soul the state of Devachan is one of delay and therefore not of progress. X.

ANSWER.—Is it not both? How will it do to compare Devachan with a hospital in war-time. To the average soldier hospital life would be static. To the recruit it would appear as reward. To your flamingly fighting *poilu*, animated with the spirit of La Pucelle, it would be a fearful waste of time and he would seek to escape from it as soon as possible in order to return to the fighting line. Is it not all a matter of desire, or rather of right desire?

G. M. McK.

ANSWER.—It is clear that the person who asked this question knows the answer, but there is the implied question what to do about it. Assuming that Devachan is a state of consciousness in which the personal desires of a lifetime are perfectly fulfilled both in essence and in detail, it is obvious that no single statement, positive or negative, can possibly embody more than a fraction of the truth, and, to the Psalmist at least, the reward of generous devotion did not seem meager or colorless; "Delight thyself also in the Lord; and he shall give thee the desires of thine heart." This whole 37th Psalm is an answer to the question what to do about Devachan. The "David" who wrote many of the Psalms is said to have been an Initiate, and his simplest statements might well merit examination or even experiment,—"Delight thyself in the Lord"! If one were to take this bit of occult wisdom at its full face value and act on it, a portion of the Devachanic joy would be realized here and now. "*Delight* thyself"! That does not seem static, or of necessity emotional; I am persuaded that it is true throughout the whole range of possible experience, including the highest spiritual plane which our imaginations can reach. P.

ANSWER.—"The universe exists for the purposes of the soul" and nothing happens or can happen which can not be used for its development. Devachan is said to be a period of spiritual digestion, as it were, in which the soul assimilates and builds into itself the spiritual essence of its experiences during its last earth life. Obviously the differing experiences and different degrees of spiritual development reached would result in the widest differences in the Devachanic state.

It is also said that in Devachan our desires come to fruition. May it not be that those whose desires on earth did not reach outside themselves, beyond the personality, that ghost reflection of the soul, will pass their Devachan within themselves in a state as "unreal" as their desires on earth were "unreal"? And that those whose desire was to serve others will be permitted to serve them and to let fall, like Sœur Thérèse, "showers of roses" on those on earth? J. M.

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